

The Improvement Era



Homing

SEE PAGE 578

OCTOBER, 1938

VOLUME 41 NUMBER 10

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH



One day Rev. Kelly heard me mash a thumb...

Here I am reaching up trying to get a drain plug to turn loose when WHAM . . . !!XXX**?!!

Then I turned around and saw him!

"I—I was just thinking about today's stop-and-go driving," I said, flabbergasted.

"Must be *terrible*," said Rev. Kelly, not smilin'.

"Yessir, Rev'rend," I chatter on. Every time a car stops and gets cold, the oil all drains off the movin' parts. Then you start the engine and cause a lot of wear.

"Unless, Mister . . . I mean Rev-

erend Kelly—unless your oil starts *flowin'* like a bat outa—outa—well, *flowin' fast*.

"And Rev'rend, I bet a lotta nickels and dimes that used to go for thirty or thirty-five cent oil get put in the collection plate now. This Golden Shell is only a quarter." (That one just flashed into my mind.)

"Well, Bill (he calls me Bill always). You've helped *me* with that information—maybe I can help *you*."

So I promised to go to prayer meetin' next Wednesday night.

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The Improvement Era

"The Glory of God is Intelligence"

OCTOBER, 1938

VOLUME 41 NUMBER 10

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD, QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah
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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.
The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

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Anna Veibell, left, of Cornish, Utah, has an excellent book-keeping position. She says, "The L. D. S. Business College gave me the advantage of personal supervision, friendly associates, and a stimulating atmosphere."

Marjorie Beard, right, a graduate of West High School, is a stenographer in Salt Lake City. Here is her opinion of L. D. S.: "I do not think there is another business school with the same friendly, personal spirit. . . . The associations that I made with teachers and schoolmates will be dear to me for the rest of my life."



Ralph Trane, left, of Lehi, Utah, is now a bookkeeper in a near-by city. In a letter dated September 11, 1938, he says, "I didn't get time, before leaving Salt Lake, to tell you how much I appreciated attending the L. D. S. Business College. . . . I would recommend the school to anyone wanting a business education."

Paul Barlow, right, of Bountiful, Utah, a graduate of Davis High School, is also a bookkeeper. Here is his tribute to L. D. S.: "The business-like spirit of the school, plus the friendliness of teachers and fellow students, helped me to make the most of my opportunities at the College."



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BY MANY, Elder B. B. Alward has come to be known by the unusual designation of "Pacific Ocean Missionary" because of his twenty years of intermittent travel across this ocean, the largest of the seven seas.

Having worked in various capacities on all the largest passenger steamers plying between California or Canada and Australia via the islands of the Pacific and New Zealand, Elder Alward has had numerous opportunities to meet and explain the real facts of "Mormonism" to many hundreds of passengers, three-quarters of a million miles of travel on sea and land being credited to him.

At times, working as a first-class waiter or room steward, he has had an excellent opportunity to meet many people whom the average missionary is unable to reach. His approach is made easy by the fact that his observance of the Word of Wisdom gives him an opportunity to refuse the liquor and tobacco which are frequently offered him by passengers. Thus this designation, first voiced by Thomas A. Clawson, formerly bishop of the Eighteenth Ward, Ensign Stake, is very fittingly applied.

Not only is Elder Alward a missionary to non-members of the Church but he is an asset to the new missionary who is on his way to the mission field and who is usually making his first ocean voyage. Much valuable information and assistance on shipboard life and routine are given these traveling Elders and they have been greatly benefited by such knowledge. Also, for many parents who have been concerned as to how to get some much-needed clothing or a package to their son in one of the mission fields "down under," Elder Alward has gladly been the good Samaritan. The favors and courtesies he has extended to Elders and Saints in the field, to their parents or friends, are too numerous to mention.

Ben Alward has been privileged to meet many people of distinction during his travels, including such famous personalities

(Concluded on page 610)

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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

MUSCLES and other parts of the body order the food they need by regulating the amount of blood supply they receive from moment to moment. Increase in the waste products from using the muscles, especially carbon dioxide, results in wider opening of the local blood vessels, letting more blood reach the place where it is needed.

THAT gasoline mileage can be greatly increased by observing a few simple driving rules is shown graphically by a test over a 10 mile course in Detroit using the same car and same route through traffic. One trip with speed as the watchword, through keeping within the 30 mile speed limit, using all gears, took 39 minutes, giving 8.5 miles per gallon. Then using the best driving practices such as coasting up to stoplights in neutral, starting in second and accelerating slowly took 44 minutes with 17 miles per gallon.

WITH normal men brief violent exercise sends about 20 per cent of the water in the blood plasma into the tissues. The return of the volume of the blood to resting level is rapid at first but requires about an hour.



GREECE had police inspection too in the period third to second century B. C. A terra-cotta seal has been found in excavating the old Athenian marketplace with the name Police Inspector Xenokles.

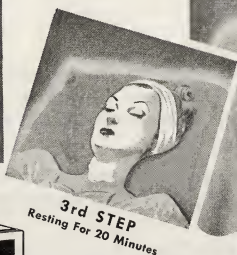
THERE is a new relief for epilepsy which is successful in two-thirds of the cases by either preventing the seizures or reducing the frequency, without harmful effects being noticed. The drug, diphenyl hydantoin, was selected to try on patients after systematically testing 100 drugs on cats having fits or convulsions like those of epilepsy.

LACK of vitamin A and kidney stones seem to go together, though lack of the vitamin is apparently not the cause. It seems the same defect which prevents assimilation of the vitamin has something to do with the formation of the stones. Vitamin A is helpful in easing eye strain and fatigue, and helping to prevent night-blindness. Capsules of carotene-in-oil thrice daily given to Westinghouse employees doing work requiring close attention, improved the efficiency of color-matching inspectors by 75 per cent and reduced headaches and smarting eyes. The body makes vitamin A from the oil. The light-sensitive substance in the eye, visual purple, is decomposed in the process of seeing and can only be rebuilt in the presence of vitamin A. In night-blindness, glaring headlights cause temporary blindness lasting appreciable lengths of time, causing many accidents.

THREE British experimenters have found they could shorten and cheapen haymaking, giving a superior product by drying with hot air. A 5 horsepower motor blows the air through the new cut grass, piled around a wooden duct.

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Things Part of
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a year of greater features that no home may well
be without —

Among Them:

EVIDENCES AND RECONCILIATIONS. Many questions confront our youth in the course of an average day. Beginning this month, and continuing at intervals throughout the year, the authoritative Gospel interpretation of these questions will appear in the pages of the Improvement Era.

Don't miss this permanent contribution to Church literature.

PROBABILITY, by Dr. Harvey C. Fletcher, Director of Physical Research, Bell Laboratories and President of New York Stake.

We have all seen people who obeyed specific commandments of the Lord and who did not seem to receive the specific blessings promised for obedience. What is the explanation? Dr. Fletcher gives his views in an early issue.

THE NATIVE BLOOD, by Albert R. Lyman. Another serial story comes from out of the southwest by the author of the Outlaw of Navajo Mountain. Read it in the pages of the Era beginning in November.

TOBACCO AND GOOD MANNERS, by Ira N. Hayward.

An engaging historical and common sense approach to an aggravating problem, showing how regard for the finer courtesies seems to have declined with the nicotinization of mankind. You've heard of the rights of the smoker — now read about the rights of the non-smoker. Both the author's style and his approach to the question will intrigue smokers and non-smokers alike.

UTAH'S PIONEER WOMEN DOCTORS, by Claire W. Noall.

They went, these women of the frontiers, before colleges generally were admitting women — and they brought back relief from suffering to their people. The author has made a thrilling series of these true stories.

THE EDITOR'S PAGE. The monthly messages from President Grant and Dr. Widtsoe will continue.

Many Other Features equally significant and

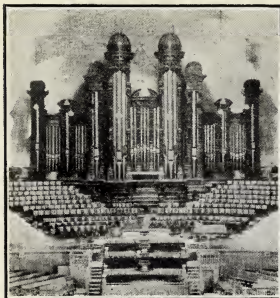
IN ADDITION the Era will continue to inform the membership of the Church on matters of doctrine, policies, official announcements, Priesthood and welfare instructions, music, books, genealogy, M. I. A., ward teaching, etc.

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Moves On —
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TABERNACLE CHOIR TO DRAMATIZE "ELIJAH"

PRE-CONFERENCE ATTRACTION GIVEN SUPPORT OF FIRST PRESIDENCY AND CIVIC AND BUSINESS GROUPS; TO INCLUDE CHORUS, ORCHESTRA, DANCING GROUPS, AND DRAMATIC ARTISTS.

OUTSTANDING conference week feature of the year promises to be the dramatization of Mendelssohn's "Elijah," fully costumed, with the Tabernacle Choir, a fifty piece symphony orchestra, dancers, and dramatic artists.

The presentation is scheduled for the Salt Lake Tabernacle on three evenings of conference week, Wednesday, Thursday, and Friday, October 5, 6, and 7. Tickets will be priced at 50c for general admission, and \$1.00 for a limited number of reserved seats. Tickets are available through the bishops of wards throughout the Church, and visitors coming to Salt Lake City for conference are urged to procure their tickets beforehand to avoid disappointments and confusion.

For Salt Lake City civic and business groups and for other patrons, general ticket offices are being opened at convenient points in downtown Salt Lake.

Unique in the annals of intermountain productions, this dramatized version of the "Elijah" promises to be one of the most colorful and significant undertakings since the centennial pageant of 1930. More than 600 people will be involved in the production, including the choir, a 50 piece symphony orchestra, soloists, dancers, and dramatic artists. A huge tabernacle stage on three levels is being constructed, with special lighting effects.

General arrangements are going forward under the direction of Lester F. Hewlett, choir president. J. Spencer Cornwall, director, has been rehearsing the music with the choir for the past year and a half. W. O. Robinson, Field Secretary of the Y. M. M. I. A., is directing the dramatic cast and staging. Dr. Frank W. Asper, Tabernacle organist, is in charge of instrumental music. Jack Thomas is business manager. Shipley D. Burton and James M. Kirkham are in charge of advertising and programs. Wade N. Stephens will assist with organ accompaniments.

Rollin Pease, celebrated "Elijah" baritone, will be one of the soloists. This community event is being presented for fair and conference visitors and resi-

dents of the Salt Lake City area, and has the endorsement of both Church and non-Church groups as a civic undertaking of unusual character.

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Work of the Hands

By FRANCES HALL

I MADE this thing:
Between my palms I felt it malleable,
Warm with my body's warmth,
Soft to my thumb's slow kiss,
Yet strong with a stubborn substance value of its
own.

PUCKER your brow and say,
"What can you use it for?"
Mock it or praise it or smile politely,
This thing is mine.
My heart beat harder making it;
My pulse goes faster knowing it is done.



MAN WITH THE PICK, BY MAHONRI YOUNG.

Courtesy of Metropolitan Museum of Art.

The EDITOR'S PAGE

A Guide To Unselfishness

AT THAT POINT AT WHICH A MAN'S TITHING STOPS,
THERE PROBABLY IS THE POINT BEYOND WHICH HE
CANNOT STAND PROSPERITY WITHOUT BECOMING SUBJECT
TO GREED.

By PRESIDENT HEBER J. GRANT

I CALL to mind a man who with his family emigrated to this country through the assistance rendered by the Perpetual Emigration Fund. He did not have enough money to come here otherwise. After he had been here a short time the ward teachers called on him for a donation, and he made an abject apology. He said: "My heart is with you; I wish to the Lord I could help you. I would gladly do it, but I simply cannot do it! I am a poor man."

Years rolled on and he became wealthy. The same identical teachers again called on him for a donation and he refused. They called his attention to what he had said years before, and he replied: "Yes, then I had the desire; I wanted to help you; my spirit was with you, but I did not have the means. Today I have the means, but I have not the desire."

There are any number of people in exactly that condition. I know people of my own personal acquaintance that were honest, conscientious tithepayers when they were making three thousand, four thousand, five thousand, six thousand a year; and when, in the providences of the Lord, they made ten thousand or twenty thousand, they never grew an inch above that \$600.00 a year tithing. They were just like grandfather's clock, stopped, never to go again.

What was the matter? Prosperity distorted their vision. They could see what they were giving the Lord, but not what the Lord had given them. I know one man who paid \$600.00 a year tithing. Being in the banking business and having available financial statements of many people, I knew that he made a little more than \$45,000 that year, instead of the \$6000.00 which his tithing indicated. If he made \$45,000.00 and paid \$4,500.00 tithing, what would he have left? Over \$40,000.00. If he had the right vision his heart should almost have burst with gratitude to God for the difference, rather than dwell upon the amount of tithing to be paid. When he paid the \$600.00 originally, what did he have left? \$5,400.00. The more he made, the easier it should have been to pay his tithing. But no, he set his heart on accumulating money.

How many of his children are laboring for the Church today? To my knowledge, but one of them. The best example in the world to set our children is to be honest with God ourselves. I had men come to me when I was ruined financially, and say: "You should pay

your debts before you pay any tithing." I said: "I do not believe I will ever live long enough to pay my debts if I am not honest with God and do not put myself in the attitude that entitles me to His blessings."

This man who would not give a donation although abundantly able to do so, finally apostatized from the Church, and so also did nearly all of his family that he brought with him to Utah. He probably would have been a poor man in the old country but for the missionaries of the Church and the help of the Perpetual Emigration Fund. The Gospel brought him here, and he grew to be a wealthy man financially, but he lost his faith, and most of his family lost their faith, because they too set their hearts on the things of this world instead of the things of God.

I believe it is acknowledged that the average man is born with a capacity to stand on his tiptoes and reach out just as far as he can to gather in all that he can get and hold it tight; but it requires a great deal of exertion to open the arms and give out something. Now we are giving away several millions of dollars a year of our time and money in proclaiming the Gospel. In addition to that, the Latter-day Saints give to the Church ten per cent of all they make. They also contribute of their means for the erection of meetinghouses; they contribute for the support of the poor, for the erection of stake houses and school buildings, as well as for the maintenance of our Church schools, and they have contributed millions of dollars for the erection of temples, in which vicarious labor for the dead is performed. Now, seeing that the tenderest part of the human anatomy, particularly of the male variety of the species, is the pocket, you may be sure that no man will ever become a Latter-day Saint unless he is fully converted, and that is why the honest payment of tithes is one reliable guide to a man's faith and spiritual condition.

I am a firm believer that in this life alone, without going into the next, nearly every man gets his compensation for anything that he does, not only in dollars, but in something far more valuable than dollars. As long as a man will do his duty he will be all right; and furthermore he will get over being selfish, which is one of the world's great needs. The Lord does not need your tithing, as far as He is concerned, but you need it for your growth, spiritually and temporally, that the windows of heaven may be opened and the Spirit of the living God given to you.

EVIDENCES AND RECONCILIATIONS . . .

Aids to Faith in a modern day

I.

WHAT IS THE ATTITUDE OF THE CHURCH TOWARD SCIENCE?

THIS question, frequently asked, is readily answered.

The Church, the custodian of the Gospel on earth, looks with full favor upon the attempts of men to search out the facts and laws of nature. It believes that men of science, seekers after truth, are often assisted by the spirit of the Lord in such researches, indeed, whenever they appeal to the Lord for help. It holds further that every scientific discovery may be incorporated into the Gospel, and that, therefore, there can be no conflict between true religion and correct science. The Church teaches that the laws of nature are but the immutable laws of the Creator of the universe.

This view has been held consistently by the Latter-day Saints from the organization of the Church. A revelation given to the Prophet Joseph Smith in 1832, when science was yet in its swaddling clothes, declares, "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—And as all have not faith, seek ye diligently and teach one another words of wisdom; yea seek ye out of the best books words of wisdom; seek learning even by study and also by faith." (Doctrine and Covenants, Section 88, Verses 77, 78, 79, and 118.)

President Brigham Young frequently expressed support of the labors of men of science. For example, in one of his sermons he said: "I am not astonished that infidelity prevails to a great extent among the inhabitants of the earth, for the religious teachers of the people advance many ideas and notions for truth which are in opposition to and contradict facts demonstrated by science, and which are generally understood—In these respects we differ from the Christian world, for our religion will not clash with or contradict the facts of science in any particular." (*Discourses of Brigham Young*, pp. 397, 398.)

President Joseph F. Smith made similar statements: "We believe in all truth, no matter to what subject it may refer. No sect or religious denomination in the world possesses a single principle of truth that we do not accept or that we will reject. We are willing to receive all truth, from whatever source it may come; for truth will stand, truth will endure. . . . True science is that system of reasoning which brings to the fore the simple, plain truth." (*Gospel Doctrine*, pp. 1, 6.)

The common objective of the Gospel and science makes necessary the above attitude of the Church towards science. The objective of the Gospel is the possession of truth—all truth. Science has the same objective. However, science has been content, until recently, to study the material universe, and to leave its findings without reference to their possible effect upon human conduct. The Gospel on the other hand is primarily concerned with the manner in which truth is used in the spiritual field, that is, with human conduct. For example, science has discovered explosives of great power, and has shown how by their use rocks may be shattered or projectiles shot through the air, and has left this knowledge without comment as to its proper use. The Gospel teaches that this new power be not used in warfare, for wars are evil, but that it be used in the peaceful arts of man. The Gospel deals with right and wrong; science as yet has scarcely touched this field. The Gospel accepts God as the author of all knowledge; science gathers facts and tries to interpret them, without reference to a Supreme Being. In short, the Gospel is the more inclusive; present-day science, less inclusive. In the end, the two must become as one, for their common objective is truth.

Likewise, the Church holds the methods and means used by science to discover truth to be legitimate. Indeed, all instruments and means developed for the exploration of nature are welcomed. The Church claims the right to employ, in addition, such processes as are peculiarly fitted to its search for truth in the spiritual domain, which in turn may become tools in the advancement of a future science freed from its present material anchorage.

In this whole-hearted acceptance of science the Church makes, as must every sane thinker, two reservations:

First, the facts which are the building blocks of science must be honestly and accurately observed. In science, as in every human activity, dishonesty, carelessness, or aberrations of senses or mind may be encountered. The Church expects science to pre-

sent accurately observed and fully corroborated facts. Loose methods of study are not acceptable. Indeed, the vast body of scientific facts has been so carefully garnered that it may in the main be accepted without question.

Second, the interpretations of observed facts must be distinctly labeled as inferences, and not confused with facts. The human mind properly attempts to explain or interpret the phenomena of nature, the facts of observation. A pencil looks bent in a glass of water. Why? asks the eager thinking mind. The sun rises in the East and sets in the West. Why? Does the sun move around the earth, or does the earth revolve upon its axis, to give the effect of day and night? Such explanations or interpretations, really inferences, often called hypotheses or theories, do not have the certain value of facts, for they usually change as new facts are brought forward. For example, with the knowledge at his command, Newton advanced the theory that light consists of particles; later, Young explained the phenomena of light as forms of wave motion; today, with increasing knowledge both of these theories are questioned, and another one is in the making. Meanwhile, the phenomena of light remain unchanged; they are the same today as in the time of Newton. Occasionally, but seldom, an inference such as the cause of night and day, becomes so well supported by discovered facts, that it assumes the dignity of a fact. Most inferences, however, are in a condition of constant change, due to the continuing accumulation of new knowledge.

Dr. Albert Einstein, author of the relativity theory, speaks of scientists as men who seek solutions of the mysteries in the book of nature. (*The Evolution of Physics*, Einstein and Infeld, pp. 1, 5.) He insists that nature's mystery story is not only still unsolved but may not have a final solution. All that man can do is to collect facts, arrange them in an orderly fashion, and then to make them understandable by "creative thought"—that is, by the formulation of inferences, explanations, interpretations, hypotheses or theories, whatever the name may be.

Only in this particular do Latter-day Saints, in common with all thinkers, sound a warning to science. There must be a distinct segregation of facts and inferences in the utterances of scientific men. Readers of science should always keep this difference in mind. Even well-established inferences should not lose their inferential label. The facts discovered by an eminent investigator may be safely accepted; his explanations may be of doubtful value.

It is within recent months that Millikan and Compton, both Nobel prize winners, held widely differing explanations of the nature of "cosmic rays". And, within the year, also, the discovery of the skull of a prehistoric ape with a set of human-like teeth has overthrown the inferences that teeth are always true indications of the place of a fossil in the evolutionary scale. With respect to this latter matter, there was pathos in the remark of the famous anthropologist, Sir Arthur Keith, that "this discovery has destroyed the finer points we anthropologists depend on for drawing the line between anthropoid and man."

In summary: The Church supports and wel-

comes the growth of science. It asks only that the facts of science be as accurately determined as human powers permit, and that confusion between facts of science and inferences of science be earnestly avoided.

"The religion of the Latter-day Saints is not hostile to any truth, nor to scientific search for truth," "That which is demonstrated, we accept with joy," said the First Presidency in their Christmas greeting to the Saints. "But vain philosophy, human theory, and mere speculations of men we do not accept, nor do we adopt anything contrary to divine revelation or to good common sense, but everything that tends to right conduct, that harmonizes with sound morality and increases faith in Deity, finds favor with us, no matter where it may be found. (Joseph F. Smith, *Gospel Doctrine*, p. 48.) —J. A. W.

II.

IN THE EVENT OF THE DEATH OF THE PRESIDENT OF THE CHURCH, THE COUNCIL OF TWELVE APOSTLES TAKES OVER THE PRESIDENCY OF THE CHURCH. DOES THIS COUNCIL POSSESS THE NECESSARY POWER? CAN THIS PRACTICE BE CONFIRMED BY REVELATION?

The answer to both questions is yes.

The Twelve Apostles "form a quorum, equal in authority and power" to the First Presidency. (*Doctrine and Covenants* 107:23, 24.)

This doctrine was amplified in a revelation concerning the Twelve Apostles:

"For unto you, the Twelve, and those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times. Which power you hold, in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, the keys of the dispensation, which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you." (*Doctrine and Covenants* 112:30-32.)

This authority of the quorum of the Twelve Apostles was frequently referred to by the Prophet Joseph Smith. He said: "I next proceeded to explain the duty of the Twelve, and their authority which is next to the present presidency. (*Documentary History of the Church*, 2:373.) Later he said: "The time had come when the Twelve should be called upon to stand in their place next to the First Presidency." (*Times and Seasons*, 2:521.) He also said to the Twelve Apostles: "Now, if they kill me, you have all the keys, and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the Kingdom as fast as you will be able to build it up; and upon your shoulders will the responsibility of leading this people rest." (*Times and Seasons*, 5:651.)

The Counselors in the Presidency lose their presiding authority when the President of the Church dies. In the words of the Prophet: "The Twelve are not subject to any other than the First Presidency, and where I am not, there is no First Presidency over the Twelve." (*Documentary History of the Church*, 2:374.)—J. A. W.

THE ARTICLES OF FAITH

xiv. *The Acceptance of All Truth*

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

CONCLUSION

(Read the Thirteenth Article of Faith)

EVERY doctrine and practice of the Gospel of Jesus Christ, as understood by the Latter-day Saints, may be summarized in one word—*Truth*. The definition of this mighty word is found in latter-day revelations: "Truth is knowledge of things as they are, and as they were and as they are to come." The most comprehensive description of God Himself is that He is a "God of truth."

Truth is the most sacred word of the Church. It is the beginning and the end of the divine plan of salvation for mankind. It "abides forever." By the acceptance of truth man may rise to divine likeness; by refusing truth he falls to the depths of evil. "Ye shall know the truth, and the truth shall make you free." To exchange error for truth is the call of Mormonism. The greatness of any system devised for human good may be measured by the truth that it possesses.

It was in search of truth that Joseph Smith went into the woods to pray, and there received his first glorious vision—historically, the first event in the latter-day restoration of the Gospel. Every person who, since that time, has garnered faith in the restored Church of God has gone out to find truth, and has received a witness of the truth, sufficient to know, without doubt, that the Church of Christ has been restored in this day with knowledge, authority, and power to bring joy to mankind.

Joseph Smith, as all his successors in office, rested his ministry upon the possession of truth. When for example, James Arlington Bennett, in the trying Nauvoo days of 1843, wrote a sympathetic letter offering himself as the Prophet's "right-hand man," a ringing reply was sent, in



which the Prophet declares: "I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the gordian knot of powers, and I solve mathematical problems of the universities, *with truth—diamond truth; and God is my 'right-hand man.'*"

Likewise, Brigham Young on innumerable occasions declared truth to be the foundation, superstructure, and covering of the Church, as in the following: "Our religion is simply truth. It is all said in this expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to the mortal eye."

Every truth is comprehended in the divine plan of salvation. Every fact of science or principle of conduct has a place in the Gospel system. There is no exception. Truth cannot be classified as of different orders, since all truths together form the great truth. The disciplines of man occupy fields usually well circumscribed, such as chemistry, geology, anthropology, and other sciences, which touch one another lightly. Nevertheless, all truth is won in essentially the same manner—by man's use of his natural endowments, the common faculties of all men. This is recognized in philosophy which attempts to cover

all knowledge. All knowledge is drawn by man out of the inexhaustible fountain of truth. The plan of salvation, coming out of the unseen world, uses all knowledge as tools for the accomplishment of its purposes. The Gospel rises above every man-made division of truth, for it embraces, frankly, all truth, and places every fact in its relationship to the whole system of truth.

Truth does not come unbidden. It must be desired, sought for, toiled for. It comes as a reward of effort. Joseph Smith desired truth, therefore sought out the place for prayer, in which he received his first heavenly manifestation. There he also fought off bravely the powers of darkness. His true followers, every one, have desired truth before finding it. They sought it earnestly and were willing to pay the price for it in works of sacrifice. Truth becomes priceless only to those whose strong desire and earnest effort have given the right to claim it.

Moreover, it is not enough to find truth today, it must be sought for tomorrow. There must be daily accessions to our store of knowledge. Really, to know the Gospel, which embraces all truth, we must be steadily, endlessly, engaged in acquiring knowledge, in securing truth and in using it in life. The search for truth must become the most vital issue of human life. In fact, to live the Gospel really means to be constantly engaged in the search and practice of truth. One must grow and increase in truth.

THERE must be also a readiness on the part of every seeker to accept truth when found. That seems sometimes exceedingly difficult. There must be no resistance because truth clashes with our traditions or established opinions. Courage must be found to accept and cherish truth though it sever human ties, break friendships, or lead to persecution. If truth has any value, it is worth any price it may require for its possession. One is not a truth-seeker who is not ready at all times to accept and practice new, accredited truth. Whoever is ready for truth, at any cost, finds a recompense, a joy in life obtainable in no other way.

However, truth must come fully accredited. That which man accepts

as truth must conform with all the specifications of truth. Doubt must not accompany the acceptance of truth. Above all, there must be no compromise with error. Every error must courageously be thrown overboard. In the words of Brigham Young, "I will trade all the errors in the world for one truth." That is an obligation placed upon those who would claim the blessings that flow from the search for truth.

Truth, as distinguished from error, is readily recognized. Truth comes in light; never in darkness. Truth is plain to the mind; it represents intelligence. That which mystifies or is vague is error. Truth benefits man, now and permanently. That which is opposed to goodness or morality, which appeals to momentary pleasure, is opposed to truth and is error. One who really loves truth need never be deceived by error. The final test is always available: "If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of Myself."

The possession of truth implies the use of it, else man does not conform to the Gospel plan. Unused truth may be ornamental, but of no real value. Use makes truth alive. Therefore, activity in the Church is enjoined upon all members. Honesty, chastity, benevolence, service must be made positive virtues if they are to help build human lives. Men must be eagerly "engaged in a good cause," that is, a cause of truth, to be acceptable Latter-day Saints. In the kingdom of God on earth, drones have no place. It is not enough to seek truth; men must engage error in battle and vanquish it. It is not enough to possess truth; it must be used as a weapon with which to accomplish the purposes of the Lord. Whoever seeks truth, finds it, and uses it, enters into partnership with the Lord in perfecting himself and his fellow men. That is the only way to certain happiness. For that reason, Latter-day Saints hope and endure, seek after virtue, after all things of good report and praiseworthy. All these then will be used in working out the eternal plan for man's joy.

What is the lovely life? How may it be distinguished from other lives? The answer is simple enough. A life earnestly, eagerly desiring truth and seeking it, becomes attractive to others. A life that battles against error and its brood of evil, commands our admiration. A life that, having found truth, accepts it



ARTICLES OF FAITH Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

and uses it, becomes clothed in beauty. Truth-seeking, truth-living lives are the loveliest creations of God. They who so live find an exquisite joy in life; they bless humanity by their labors; they are the true leaders of mankind. Unsung or famous, such lives transform the world for good. It is for such lives that the Lord has reserved the gift

of eternal exaltation. It must be so, for truth includes all knowledge, virtue, and goodness; and they who find and use truth have knowledge, are virtuous and good. They are a power for good, which covers the earth as the gentle rays of the sun.

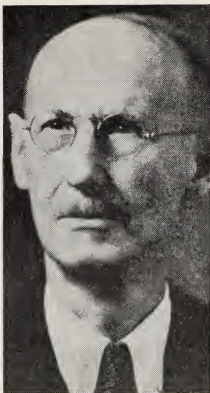
THE Articles of Faith do not pretend to be a full exposition of Gospel doctrine. At the best they but sketch the leading principles of the restored Church of Christ. Therefore the last Article of Faith points out the all-inclusiveness of the Gospel in terms of truth.

Yet, throughout these Articles of Faith runs one thread of thought upon which all doctrine has been threaded: That the Lord in these latter days has restored the Gospel in its purity, possessed of divine authority, never again to be cast down or given to another people; that those who accept the Gospel and live it, shall find exaltation in the kingdom of God; that these are the last days, in which the Lord will come again to rule His people and to bring about the consummation of the Father's plan for human salvation.

Joseph Smith by direct appeal to the Lord secured witness of the truth of the Gospel and became an instrument in carrying out the divine purpose among men. So every man may make an appeal to the Lord of Heaven with the assurance that the truth will become manifest. But, as with Joseph Smith, so with every other man, the request for divine favor must be uttered without doubt as to the reality of God and His power to speak to man, and with a will ready to obey the divine mandate.

Joseph Smith had his great first vision. He came out of the sacred grove with the certain knowledge that God lives and cares for His children. Every man may in like manner acquire such knowledge. The Lord may not come in person with the message of truth, but by the Holy Spirit man may know with certainty the truth of the restored Gospel.

Every person on earth should repeat Joseph Smith's approach to God, in faith and humility. Every one should seek to know for himself that the glorious doctrine of the Gospel, as partly set forth in the Articles of Faith, is of God. Everyone may have by earnest desire and effort, his own first vision of truth as the Lord may deign to reveal it. Well may we pity the man who does not know for himself that the Gospel is true.



J. GOLDEN KIMBALL

J. GOLDEN KIMBALL FRIEND and TEACHER

HIS WIT WAS A NATURAL BUT SECONDARY BENT—
SPIRITUAL TEACHING WAS THE GREAT BURDEN
OF HIS LIFE'S MISSION.

By CLAUDE RICHARDS

Author of the biography, "J. Golden Kimball."

ABRUPTLY the curtain came down upon Jonathan Golden Kimball, and a kindly actor was swept from the mortal stage.

Many hearts were made heavy as the distressing news came from Fallon, Nevada, on Friday, the second day of September, 1938, that President J. Golden Kimball had that day been killed by automobile on a desert highway.

Though sorrow is in our hearts, yet even if we could, we would not call him back, for he had tread the earth more than fourscore years, and he was tired. That body of his, the tall, spare figure, was bent and wracked with pain. His eyes were dim, his step slow and feeble, his hold on life was slipping. Surely, his mission was over; his life's work was well done. He was entitled to a change.

But there is sadness at the loss of a friend so genuine, so human, so kind.

In briefest outline, we sketch the life of our friend:

Born in 1853, but a few paces from Temple Square in Salt Lake City, he spent his childhood, boyhood years in Salt Lake Valley. Heber C. Kimball, his illustrious father, tutored him, giving him special training. He counted on this son, later to become his secretary. Christeen Golden Kimball, his priceless mother, cared for the baby and later guided the boy with a mother's love and watching. The public schools and the Church lent a hand in the bringing up of this lad, with what scant schooling was here available in that day.

In 1868 his father died and almost overnight Golden became a man.

Necessity brought this lad of fifteen summers face to face with the stern reality of earning bread for his mother's table. First, he worked out. Later, he secured a team of horses and a wagon and went into the contracting business. The mother kept boarders and did sewing. But the earnings of this widow and her son were meagre. After eight years of struggle the family moved to Meadowville, near Bear Lake, Idaho.

"There was no house or improvements, and we commenced a fight for life," said J. Golden. "God knows it was a hard fight with poverty and terrible blizzards in winter. We felt some years that we had nine months winter and three months late fall. We worked, we toiled early and late, and the strange part of it was we never got discouraged. We hadn't sense enough to know when we had failed. Fifteen long years of hard work and sacrifice, but final success."

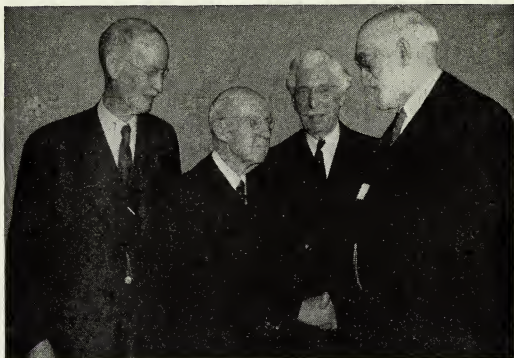
While here Golden answered the call for volunteers to go to Logan canyon to get logs out for the Logan Temple. He became superintendent

of the logging camp and later of a private lumber mill.

In the summer of 1881 something happened to change once again the destiny of this unique character, then twenty-eight years of age. A rather stout man of German accent, Dr. Karl G. Maeser, came to that little town of Meadowville to hold a meeting. For one hour and a half Brother Maeser testified of God, made a plea for education, and spoke in the interest of the Brigham Young Academy (now Brigham Young University). Golden and Elias (his brother) were thrilled. His words electrified their souls. From that night their ambition was kindled not only for education but for a greater knowledge of God as well. The very next day they commenced laying new plans. They began to see that there was something more in life than caring for horses and cattle. Dr. Maeser had enlarged their vision and set their ambition on fire.

(Continued on page 636)

A RECENT PICTURE OF FOUR OCTOGENARIANS AMONG THE GENERAL AUTHORITIES SHOWING J. GOLDEN KIMBALL (LEFT) WITH PRESIDENT HEBER J. GRANT, PRESIDENT RUDGER CLAWSON, AND RULON S. WELLS.

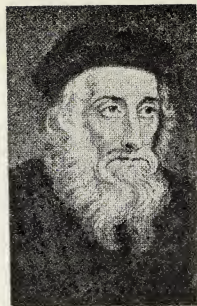


The PROTESTORS OF CHRISTENDOM

viii. John Wyclif—the Great Schism

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union



JOHN WYCLIF

APOSTACY began in the lifetime of the Apostles. Once complete and the gift of the Holy Ghost being no longer given to those "who (did not) obey," force was relied on to secure unity. It was the continued use of force, together with the abuses of the church, which caused men of intelligence and courage to protest. "Instead of suppressing abuses, the popes added to them"; Church offices and sometimes the successions to church offices were sold; "first-fruits" or "annates" or the payment of the entire annual revenue of a bishopric was required by the papacy "of the new episcopal appointee as a fee for qualification;" one man was often permitted to hold more than one church office; and men were sometimes permitted to hold office in non-residence, paying someone else to perform the duties.

Moreover, the papacy in the fourteenth and fifteenth centuries scandalized Europe, and caused Dante, Petrarch, Wyclif, Huss, and many others to protest.

After a whole year's contest between the French and Italian cardinals in the conclave, Clement V was elected pope on June 5, 1305. He summoned the cardinals to Lyons for the coronation. Then, after moving about from city to city in southern France, he fixed his residence in Avignon (now in France).

It is alleged that before his election, Clement V entered into a secret agreement with the king of France. In any event, Clement V and his successors for several years during their residence in France, to which the Italians gave the name of "Babylonian Captivity," continued to advance claims to sovereignty over all earthly rulers, which contrasted ridiculously with what seemed to be their dependence on the sovereigns of France.

Boniface VIII (Benedict Gaetano, an earlier pope, 1294) had been in conflict with Phillip the Fair of France. Phillip had desired to tax the clergy and Benedict VIII had issued a bull, *Clericis Laicos*, excommunicating all clergymen who made grants of money to the state and all rulers who accepted such grants. Phillip, in return, had forbidden the exportation of money, jewels, and war supplies from France. Later, Boniface had issued four bulls against Phillip in the same day. In 1303, Boniface had excommunicated Phillip and Phillip had accused the pope of granting church offices for money and had declared him a heretic.

Urged by Phillip, the French parliament had resolved to make an appeal to a general council of the church and Boniface had announced his intention of deposing the French king and of absolving his subjects from their allegiance; but, the day before the promulgation of the pope's edict was to have been made, soldiers under the French flag had dragged the pope from his throne and carried him off to prison. Though rescued by the people, Boniface had died shortly after in 1303. After the election of Clement V, Phillip revived the question of the heresy of Boniface, and Clement V permitted the charges of heresy against the deceased pope to be presented before the Council of Vienne.

Clement V likewise acceded to the desire of Phillip the Fair to proceed against the Templars. All over western Europe, they were placed under arrest and imprisoned. Edward II of England at first refused to permit, as contrary to the laws of the land, the use of threats and torture to secure evidence against them. In Spain, the decision of a council was favorable to the Templars, but "the Pope showed himself very much dissatisfied with the

result and ordered a new trial with the application of torture."² "From the 18 of March, 1311, the pope requested that the Templars be subjected to questioning under torture to lead them by force to confess. This cruel procedure was in fact employed, and the unfortunate [Templars] were tortured by every means, until the following year, 1312, a new council of Tarragona declared in their favor."

At the Council of Vienne, though "The vote of commissions was, with a crushing majority, in favor of the order [of the Templars]," nevertheless, "three months passed before the pope reached a decision. Evidently it was difficult for him to reject the vote of the great majority of the commissions but, because of undue consideration for the wishes of France and of Phillip the Fair, the pope did not dare free himself from their dependency." He finally decided the abolition of the order, not as a matter of justice, but "because of solicitude for the general good and by virtue of a pontifical decree."³

The dependence of the popes on the French king who was at war with England, lessened the esteem in which the papacy had been held across the channel; and the use of cruelty stirred up the spirit of revolt. "This kind of complacency, more or less forced, which the popes showed with regard to France, lessened the esteem in which they were held, and caused people to think . . . that they were only servile tools in the service of French politics [aux mains de la politique française]."

The death of Clement V was fol-
(Continued on page 628)

¹Hefele-Leclercq, *Histoire des Conciles*, VI, 1, pp. 591-593.

²Hefele-Leclercq, *Histoire des Conciles*, VI, 1, p. 593.

³Hefele-Leclercq, *Histoire des Conciles*, VI, 2, pp. 652, 653.

⁴Hefele-Leclercq, *Histoire des Conciles*, VI, 2, note, p. 969.

¹Joseph Reinach, *France*, p. 94.

²Hefele-Leclercq, *Histoire des Conciles*, VI, 1, p. 557, 590.

A MATTER OF PRINCIPLE

By HARRISON R. MERRILL

A SHORT STORY OF TWO PEOPLE WHO BELIEVED THE WORLD OWED THEM A LIVING—AND EARNED IT!

GILBERT SHANE shook his head.

"No, and that no is final," he said, not urgently. "I can't do it, Joe, and that's all there is to it."

"But, Gil," Joe McQuarry thrust out his Scottish jaw, "we've put through business deals many a time just like this. What's wrong with cleaning up a little matter of seven thousand dollars if it can be done all square and above board?"

"It's unearned and undeserved winnings," Shane replied evenly. "There was a time when I would have done it on the spot without a thought, because it's common business practice. But that was last week."

McQuarry's laugh was full of slivers and every one gouged Gilbert Shane's spirit.

"Here we are. We have a tip that these stocks will rise next week. It's a certainty. We know who has the only ones in this town and we know she wants to sell—that she'll sell this very day without asking a question. Why not buy? What's wrong with that?"

"Oh, I'm not going to argue with you," Shane rose and went to the window of the office which overlooked a great canyon of a street. "It's a matter of principle, I guess."

"Principle, fiddlesticks," McQuarry exploded. "When was Gilbert Shane ever so concerned with principle?"

"Since last week," Shane answered over his shoulder, his eyes upon the street below which to them ceased to be a street at all.

.....

IT WAS ONE of these June days of which poets sing. Gilbert Shane with rod and creel, was whipping the now clear and limpid pools which lay under the high banks and brush and the now rippling water of Yankee Fork, a tributary of the Great Bear.



HARRISON R. MERRILL

HARRISON R. MERRILL, Director of the Extension Division, Brigham Young University, and former Managing Editor of *The Improvement Era*, passed from this life August 20, 1938. (See *The Improvement Era*, September, 1938, page 545.) He was born at Smithfield, Utah, November 13, 1884, and served his generation well. His friends gathered at funeral services in the L. D. S. Tabernacle at Provo, August 24, and laid him to rest at the Provo cemetery. For the readers of these pages there is perhaps no better way of perpetuating the memory of Harrison R. Merrill than by publishing his writings. His passing finds us with three of his unpublished manuscripts in our files—a short story, a travelogue, and a human interest story, all of which are reproduced in this issue of the *Era* (see also pages 594, 608, and 610). With the reading of them those who have known Harrison R. Merrill will find themselves visiting again with a much cherished friend, and those who have not will find the genial warmth of a friend speaking out of the printed page.

Shane, a banker from Denver, had thrown off his worries and was enjoying alike day, stream, and tramping along the fragrant banks and through the cool water.

He paused beside a pool to study the blue depths when he saw lying

under a bank beneath some snags and brush a school of herring. Memories of his childhood were strong upon him as he set his rod against a bush, took off his creel and leaned far out over the creek to cut a long, straight willow. He had decided to try snagging some of the whitefish as he used to do.

As he leaned far out to cut the willow, his foot slipped and he pitched head-long toward the smiling water. In his effort to prevent his fall, he dropped his knife which darted down through the blue water and lay like a pearl upon the rocky bottom below the herring, their lithe bodies as they swam about it making it wink up at him as it was now hidden, now revealed.

"Well, of all the luck," he groaned as he righted himself and struggled back to a firmer footing.

"What happened?"

The banker found himself looking down into the tanned face of a boy who had approached the stream while he was busy with the willow.

"Lost my knife," the banker growled. "It was a good knife, too—cost three-fifty."

The boy whistled.

"Some knife! Can you see it?"

"Yes, I can see it if I lean out far enough. Under twelve feet of water, if a foot."

"Shucks, I kin get it for you," the boy said, as he dropped to the ground and began untying his shoes.

"Think you can?" Shane asked. "I'll give you a quarter if you'll recover it."

"Naw, I'll git it for nothing," the boy answered.

"No, you get it and I'll pay you a quarter," Shane insisted. "Sure you can do it without danger?"

"Sure, what do you think I am, a land lubber?"

"But you must let me pay." The banker was in earnest and, furthermore, was interested in the lad whose clear eyes, sunburned hair, and tawny skin made him seem a part of the landscape.

"Oh, all right, if you insist. I'll git it for a quarter; no knife, no quarter—Is it a go?"

Shane nodded.

Off over his head came the lad's shirt as his overalls dropped to the ground.

Shane felt envy as he watched the lad crawl out on the snags above the pool. He was the spirit of youth; the spirit of health; the spirit of truth, all in one.

"I kin see it," the boy called. "Now you watch."

He parted the willows with his hands and his lean body shot down

through the water as straight as an arrow to the mark. One hand reached out and grasped the knife. Shane saw him make a beautiful turn and shoot up to the surface of the pool.

"Here it is," he called holding up the gleaming knife.

With long, practiced strokes he swam to shore and handed the knife to its owner.

"That was easy," he laughed, shaking the water from his hair. "Creek's cold up here. Kind a took my breath at first."

The banker reached in his pocket and drew out a coin.

"Here," said he. "That exhibition was worth a quarter." He handed the boy a half dollar.

The lad shook his head.

"No," said he. "It was to be a quarter."

"But I want to give you a half dollar. It was worth it. My, what a swimmer you are."

The boy grinned, but he shook his head.

"I can't take a half," he said. "If you haven't a quarter forgit it. I'd a done it for nothin' anyhow."

Shane looked at the boy, a new light in his eyes as he watched the ragged shirt slip back on to the brown shoulders.

"Why can't you take a half?" he asked curiously.

Everything about the lad indicated that he had little money.

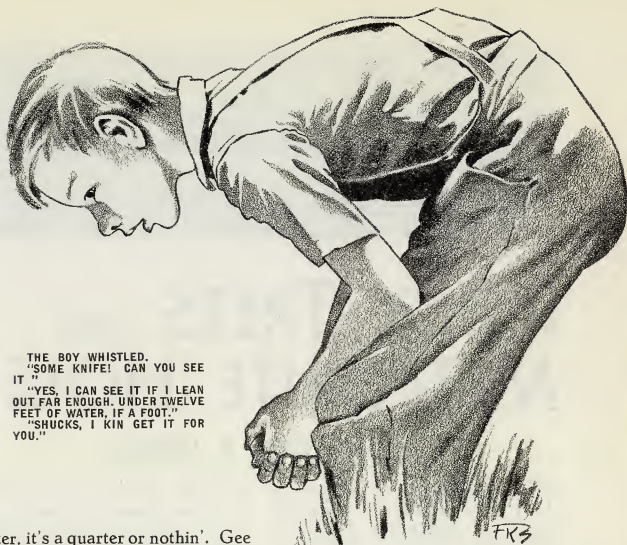
"It's the principle of the thing," the boy answered in an old voice. "Look at that."

He turned up his shirt pocket and there pinned under the flap was a first-class Scout badge.

"I'm a Scout. We are taught not to take tips as a principle. Your extra quarter would be a tip. Nope, I can't take it, Mister. My Scout-master says that that is what's wrong with the world—it is run on selfishness and not on principle. He says if people would do things according to principle and not according to profit, the old world would soon come out of its kinks."

"But what principle are you talking about?" Shane asked, interested.

"I'm talkin' about the principle of gettin' something for nothin'." It's a habit like other habits. A guy gits something for nothin' and then he wants to git something else for nothin' and then something else—it just goes on like that. Pretty soon he's a crook, and crooks can never be happy. They kin git rich, but they can't git happiness. I'd rather have happiness than money. Nope,



THE BOY WHISTLED.
"SOME KNIFE! CAN YOU SEE IT."
"YES, I CAN SEE IT IF I LEAN OUT FAR ENOUGH. UNDER TWELVE FEET OF WATER, IF A FOOT."
"SHUCKS, I KIN GET IT FOR YOU."

Mister, it's a quarter or nothin'. Gee whilikins, I got to go—got a bunch a sheep just above there."

His last shoe was tied.

Shane found a quarter.

"Here you are then," he said. "A quarter or nothin'. It's a quarter." He stuck out his hand. "Say, young fellow, what is your name? I want to know you."

"Name's Kelley—Irish' Kelley," he said, his eyes as sharp as two blue points of steel.

"'Principle' Kelley, I'll call you," Shane answered, shaking hands reverently.

The boy darted away followed by a dog which leaped out from the shade of a bush.

The banker stood watching them go and in his face there was a new light.

"'Principle' Kelley," he said, as he took his pearl-handled knife from his pocket and looked at it.

...

"NONSENSE," McQuarry roared. "It's just plain foolishness to let that opportunity go. If you won't, I will."

"No, Joe," Shane answered, turning from the window, "you'll do nothing of the kind. Mrs. Marston should be protected by us, not robbed—it's a matter of principle."

McQuarry literally howled.

"'Principle!' he shouted. 'I'll . . .'"

"Do you know, Joe, I've decided to go out after a bit of happiness instead of a safe full of money. A man without principle can get rich but he can't get happiness. I . . ."

"For the love of Jerusalem," Mc-

Quarry spoke incredulously—"You sound like a Boy Scout."

"I wish I did," Shane answered, smiling because he had quoted the boy.

McQuarry seized his hat and jammed it on his head.

"Gilbert Shane, you talk like a fool. When you recover, I'll come back."

"He slammed the office door as he literally ran through it."

Gilbert Shane returned to his desk and picked up the telephone.

"Get me long distance," he ordered. "I wish to speak to a Mr. Kelley of Oak Park."

After a moment central answered.

"There is no Mr. Kelley at Oak Park, but there's a Mrs. Patrick Kelley. Do you wish to speak with her?"

"Yes," the banker answered. "Get her on the line."

"She has no telephone and lives a half mile from a phone. Messenger charges will be ninety cents. Do you still wish to speak with her?"

"Certainly, I do," Shane cried.

"Get her to a telephone as soon as you can. I'll wait at this telephone. No, never mind, I'll drive out there."

IT WAS late afternoon when Gilbert Shane steered his car up a little pole-fenced lane to the yard of a cottage set among a clump of trees. Behind it rose a friendly hill; in front of it was a tiny lawn lined with old-fashioned hollyhocks.

(Continued on page 634)



"OLD FAITHFUL," PETRIFIED FOREST, ARIZONA
Photo by Harrison R. Merrill.

ROCK TREES *and* METEORITE HOLES

By HARRISON R. MERRILL

DID YOU ever see a rock tree or a meteorite hole? These are two wonders of nature which are found in Arizona. The Petrified Forest, a National Monument, lies but a short distance from Holbrook and may be reached by auto in a few hours from the South Rim of the Grand Canyon. In its own unique way, this forest is one of the wonders of the world though not stunning, like the Grand Canyon, or beautiful and mysterious, like Yellowstone Park or Zion.

It was a sunny, hot day upon which we drew up at the curio store and disembarked from the trust-worthy car which had carried us upon a long and interesting voyage. But then nearly all Arizona days are sunny and the majority of them are hot, so, I suppose, it was just an ordinary day. It was in July, however, and therefore, I'd recommend the trip for an earlier or a later date.

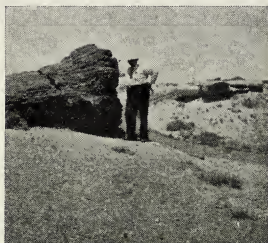
We first enjoyed the curios and especially the butts of trees which had been stood on end and polished until they looked like mammoth jewels. The forester in charge was friendly and patient and therefore, we enjoyed ourselves immensely examining his collection of ancient and modern relics.

We had come to see the forest, however, and lost little time getting out to the trees. Somehow no amount of telling will make a person, before he has seen the forest, understand that no trees are now standing. We just naturally think of forests as if they were reaching up toward heaven with those arms once leafy and "lifted to pray." So—that is a bit of a disappointment.

The administration building has been placed near "Old Faithful,"

the finest specimen in the forest. We passed through the building, followed a winding trail for fifty or sixty yards to the top of the hill across which this magnificent specimen lies in ages-old grandeur.

Unfortunately, this tree, which once must have raised its plumes at least 200 feet toward heaven, is



"OLD FAITHFUL," WITH THE AUTHOR
STANDING BY.

broken in several places, but the pieces are all in place for a length of fifty feet. It is six feet through at its thickest place and has a stump which, though now solid stone, has every feature of a gigantic root.

These trees were of a kind now extinct. They bore cones and had some features of the pine. The scientific name is given as *Araucarioxylon Arizonicum*. Evidences point to the fact that the region was once swampy and that the trees may not have grown exactly where they are now found. Many of them, without doubt, were washed to their present position by waters which once covered that section of the country.

Following the pattern of all tourists, we began taking pictures of

Old Faithful, so called because, like Old Faithful in Yellowstone Park, he is to be relied upon. When a tourist presents himself and wishes to see Old Faithful, those in charge know that up on that little knoll where he has lain through uncounted ages, the old tree will be found. They are certain of that for these petrified trees weigh about 160 pounds to the cubic foot. You who are up in mathematics might spend a few moments, figuring out what kind of outfit would be required if one were to haul the old tree away. Remember, it is fifty feet in length and six feet thick.

The agate bridge, a huge tree which spans a gorge, is 111 feet long. It would be still heavier than Old Faithful.

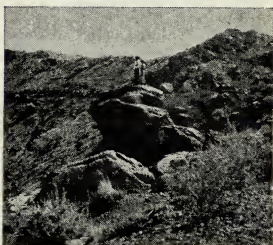
There are a number of forests, like links in a chain, in the Petrified Forest National Monument. These are all easily accessible by automobile and may be visited within the space of an hour or more, depending upon the time one wishes to moon around thinking of that remote past when water covered what is now an Arizona desert. These forests are not very well marked, however, and unless one knows what he is looking for he may ride through some of them and not know it. The petrified chips of wood which are lying around everywhere may easily be mistaken for dark stone, and even some of the blocks of trees may be overlooked. The longer trees, however, cannot be mistaken.

The guide reports that any number of people ride through the forest up to the curio store and ask where to find it, expecting of course, to see standing trees. The Petrified Forest in Arizona contains 90,218 acres, an area of fifteen square miles.

Although petrified wood is found everywhere, the tourist is asked not to carry it away. The government is eager to keep the place as nearly as

(Continued on page 633)

ON THE RIM OF METEORITE CRATER, ARIZONA.



TOWARD A BETTER FOOD SUPPLY

By M. ELMER CHRISTENSEN

Utah State Chemist and a Member of the
General Board of the Y. M. M. I. A.



THE passage of a new Food and Drug Act by Congress in June, 1938, will be acknowledged with hearty approval by every Latter-day Saint. The teachings of our Church leaders in every generation have strongly emphasized the need and wisdom of proper care in providing food for man. That the nature and type of food consumed is an important factor in determining the welfare and development of a people is today generally accepted. Unquestionably the standards of the Church and teachings of our leaders have contributed much toward creating universal sentiment in favor of higher quality food products.

When our early progenitors found themselves in part able to apply their time to other vocations than the procurement of the day's food, occasion arose for the regulation of the operations of those to whom the food supply was entrusted. Recognition of the need for safeguarding the food supply has paralleled closely the progress of mankind.

The first national attempt to regulate and control food standards culminated in the passage of the Federal Food and Drugs Act of 1906. Prior to that date the only assistance rendered the people of this country by its government came through a food standards committee organized in 1896, whose service was merely advisory to the various states.

To Dr. H. W. Wiley must go a great share of the credit for formulating and obtaining passage of the original act, under the protection of which the people of America have lived for the past thirty-two years. Dr. Wiley served for thirty years prior to 1912 as Chief Chemist in the U. S. Department of Agriculture.

FOR MANY YEARS PRODUCERS OF LIVESTOCK FEEDS HAVE BEEN REQUIRED TO LABEL THEIR PRODUCTS HONESTLY AND ADEQUATELY—AND NOW, FOR THE FIRST TIME THE NEW FOOD AND DRUG LAW PROVIDES THE SAME PROTECTION FOR THE FOOD OF MAN. THIS ARTICLE DEALS WITH MISLABELLING FOODS: JAMS THAT ARE CALLED "TASTY SPREAD," DRINKS THAT GIVE YOU ENERGY AND MAKE YOU SLEEP, POISONOUS SPRAYS ON FRUIT, COSMETICS THAT INJURE—IN SHORT, THE HOUSEWIFE'S COMPLETE CONFUSION AND IGNORANCE OF WHAT SHE IS BUYING FROM THE GROCER'S SHELF.

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you,"

Doctrine and Covenants, 89:4

Through his research the first standards of quality of food products were set up. He revealed the deplorable conditions existing in food manufacture and processing, aroused and won, in the face of stern opposition by selfish, deceptive commercial interests, public support for his policies. The people of America will ever be grateful for his scientific investigation and courage displayed in their behalf.

The original act aimed to curb practices and abuses of package labelling, addition of water to milk, substitution of inert and poisonous ingredients for vital food constituents, such as sawdust in spices, colored squash in catsup, gypsum in sugar, and starch, and many other similar frauds. A marked improvement followed enactment of the law and concern of the public dwindled in the belief that the public food supply was being adequately supervised. During the thirty years which followed, however, new problems arose which could never have been anticipated by the framers of the original bill.

The necessity to transport perishable foods quickly over great distances has given impetus to the development of food processing such

as drying and dehydration of succulent foods, curing and smoking of meat and fish, baking, washing, storing, spraying, refrigerating, and freezing of fruits and vegetables, and canning of practically all types of food products. The problem of preservatives and artificial coloring in certain foods has been accentuated. In many cases processes have been developed and generally accepted by industry and the public with very little or no knowledge as to their effects upon the food value of the product.

Certain processes serve to conceal inferiority and filth which formerly was impossible. The false art of deception in processing and advertising seems to have flourished largely unhampered until at present the buying public has difficulty discerning between a pure and an adulterated, misbranded product. Synthetic foods and new drugs have been discovered which evade in many respects the control of the law. The use of cosmetics has increased tremendously, without control or supervision by Federal and State legislation. A more effective weapon has become necessary to curb abuses and unfair practices in

(Concluded on page 632)

WHOSE BUSINESS IS RECREATION?

WHOSE business is the recreation of a community, anyway? Should it be left to the control of private commercial interests entirely, or is it a matter for the city organization, the church, or the schools to be responsible for?

In answer to these questions, it is probably true that some restrictions and supervision are exercised in every town, but in the city of St. George, Utah, the community is responsible for the dancing—that is, the community as represented by four men, one from each of the three L. D. S. wards and one from the Dixie College. They have built a \$33,000 recreation hall, in size second only to one other in the entire state, its general furnishings among the best in the state. Here they provide recreation at prices which make competition by commercial interests impossible, while the profits are all turned back to local organizations and activities.

Under their plan, every student who registers at the Dixie College, high school, and junior high, receives twenty dances for \$1.00—twenty full evenings of entertainment, dancing on an excellent floor to the music of a ten-piece orchestra, for five cents an evening! To the schools this means an extra charge of one dollar for the student activity card at registration time in the fall. To the recreation committee it means that they are assured a crowd at the regular Friday night dances, which are dances without special features, advertising, or decorations. The committee know that nothing attracts like a crowd, and that they will sell enough tickets to people not registered in school to more than pay expenses. They know, further, that

The Profit-takers' or the Home-makers'?

HERE IS THE STORY OF ONE SOUTHERN UTAH COMMUNITY THAT DECIDED RECREATION WAS ITS OWN BUSINESS AND THE STORY OF THEIR DIFFICULTIES AND SUCCESS IS WELL WORTH THE TELLING—

By JUANITA BROOKS

no commercial interest can run in the face of such prices.

What this means to the budget of families in Southern Utah, one can only guess. Parents struggling to keep two or three sons in school can be sure that for at least twenty Friday nights during the school year, they can have wholesome, supervised recreation without the outlay of two or three dollars cash each time. In our own home three sons come in this group, so we know how to appreciate the regular Friday night dances. We know literally dozens of other families where these student dances make up the greater part of the winter's recreation.

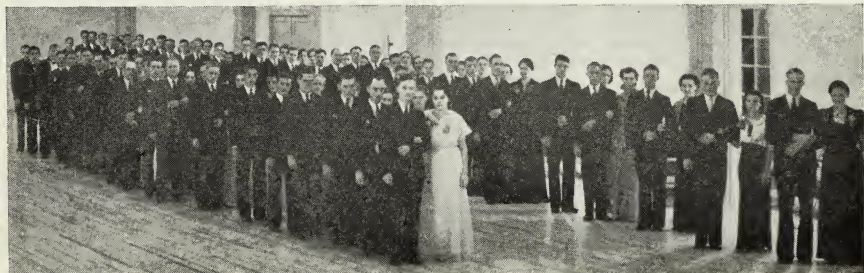
In addition to these dances, there are always two or three special features each month where the regular fifty-cent admission is charged. These include events such as the Hallowe'en Costume Ball, the Harvest Ball, Gold and Green Ball, as well as dances sponsored by special

organizations or groups. Whatever the dance, the recreation committee manages it, and holds out the expenses and a twenty-five percent charge on the profits. This last is necessary to meet the indebtedness accrued by building the hall.

Yet even with these methods, the committee has made money. Their report for 1936 listed the year's expenditures as \$7,830.76, of which nearly one-half, or \$3,599.50, went back to organizations sponsoring special dances, such as the Alumni Association, the Mutual Improvement Associations, the Lion's club, Chamber of Commerce, or any church or civic group. In addition, the committee gave to the town for special entertainments, including the Community Christmas activities, Fourth of July, Old Folks' parties, band trips, and similar activities, \$533.65. Add to this the \$162.50 given to departing missionaries and the \$366.00 given to ward organizations for their maintenance, and there is still left enough for expenses and interest on their debt.

This may give some idea of the

SCENE AT THE OPENING SOCIAL OF ST. GEORGE RECREATION HALL SHOWING A SMALL SECTOR OF THE HALL AND OF THE CROWD IN ATTENDANCE. THE REAR OF THE HALL IS JOINED BY AN OPEN AIR PAVILION.



value of this arrangement to the community as a whole. It has fostered a spirit of cooperation instead of competition. Now every organization is assured its running expenses, and still has an opportunity to make extra funds by sponsoring special dances. Every missionary who leaves from any of the three wards of St. George is given \$25.00 by the recreation committee, in addition to what he receives at ward testimonials and neighborhood showers.

THE whole system has grown up over a period of years. It began in 1916 when the gymnasium of the Dixie College was completed. This building, erected largely through community efforts, was the one center where all three wards must hold their activities. To it each of the numerous organizations looked for financial support, so it was imperative that they get together. To do this, each of the three bishops appointed a representative and the schools appointed one also, to help schedule the season's activities. A large bulletin board was put in a glass case in the college hall bearing a calendar so drawn that a label could be tacked over each date when school and ward entertainments were scheduled. Anyone wishing to secure a night for a dance, show or other social function, could readily see which dates were open, and no two events were listed for the same date. This device has proved so helpful that it is still in use.

The first financial venture of the committee was the installation of a cooling system for the gymnasium, now laughingly spoken of as a "blower." The extreme summer weather made dancing in-doors almost impossible. But in spite of all

the sales talk and the perfectly good five hundred dollars expended, they never succeeded in lowering the temperature of the building more than one-half of one degree. So it was decided to build an out-of-door hall. To secure the necessary money the loyal community supporters were obliged to obligate themselves as a group to the extent of \$6,000.00. The result was that the venture more than justified itself. The Saturday night dances held during the summer months became popular, being patronized often by people from Las Vegas on the west, Pioche on the north, and Parowan and Kanab on the east. In a few years the hall had paid for itself, and at the same time had helped to maintain community activities.

Then came the time when the Dixie College was taken over by the state, and the gymnasium was no longer available for dances. What was to be done? It was rumored that certain commercial interests planned to put up a hall just outside the city limits where it would be free of supervision by the city officials. The local authorities felt that this would be injurious, both to their organization interests and to the morals of the young people. The only solution seemed to be to build a hall larger and finer than any private concern could afford to do, and to run it on a non-profit basis to cut out competition. They would erect it adjoining the out-of-door pavilion and in such a way that the two could be joined for large functions.

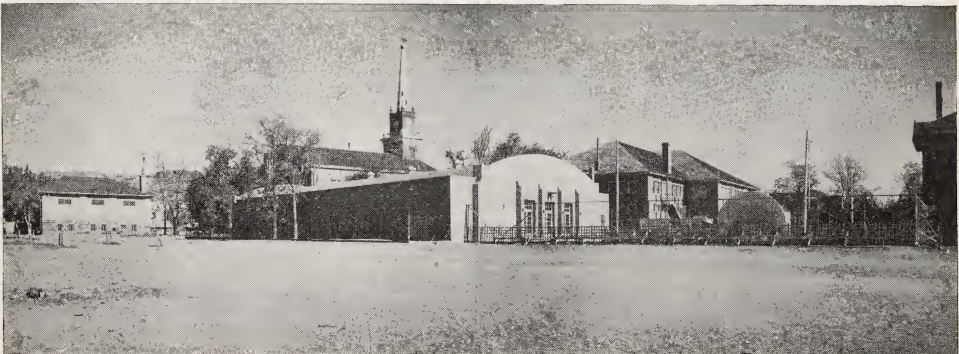
The problem of finance was a real one, and could not have been met without the cooperation and assist-

ance of the general Church authorities. According to their custom in assisting with worthy ward projects, they agreed to furnish a share of the capital and the wards the remainder. Even this left a heavy load. The committee was incorporated and signed a note for the necessary loan of \$13,000 from the bank. For collateral security they appealed to the citizenry of the town, and one hundred men signed non-interest-bearing notes of \$100.00 each. In this way the community became conscious of the plans and active participants in carrying them out.

The result has been a building in which every citizen feels a sense of pride and ownership, a building which contributes to the culture of the community by providing an appropriate center for activities. Here are held P. T. A. meetings, M. I. A. activities, old time dances, the annual Fine Arts Festival. Here, too, is a place large enough to accommodate the largest crowds the town has known, over a thousand people having been present at some of the functions.

The committee try to maintain high standards by prohibiting smoking or drinking in the hall, and by quietly removing anyone who gives evidence of being intoxicated. Under present conditions this is not always easy to do, but by not issuing pass-out checks and by doing away with an intermission, trouble has been greatly reduced. Strangers not of our people uniformly remark as to the order and general tone of the dances. And because the system is such an advantage to the town, both as individuals and as organized groups, the people of St. George think it might be adopted to advantage by other communities of similar size.

ST. GEORGE RECREATION HALL AND OUTSIDE DANCE PAVILION. THE PHOTO ALSO SHOWS THE SPIRE OF THE STAKE TABERNACLE AND OTHER EDUCATIONAL AND RECREATIONAL BUILDINGS ON THE PUBLIC SQUARE.



THE STORY OF OUR HYMNS

SAMUEL MEDLEY, THE AUTHOR

SAMUEL MEDLEY, the author of "I Know That My Redeemer Lives," was born at Cheshunt, Herefordshire, England, June 23, 1738. His father being the keeper of a school, Samuel received a good education. Put to work as an apprentice to a London oilman and not liking the work assigned him, he rebelled and joined the British Royal Navy as a midshipman. Though properly trained in Christian virtues, he became dissipated and reckless. In a battle with a French fleet, in 1759, he was so badly wounded that he was unable to continue in actual service. He had a great dread of the amputation of a limb. Under this strain some fraction of his religious training returned, and in penance he prayed all night. In the morning he was advised by an astonished surgeon that his limb could be saved. He was filled with joy and thanksgiving, but not until he had heard a powerful sermon by Dr. Watts did his awakened conscience lead him into religious paths. He joined the Baptist Church and established a school in London. He soon started to preach, and in 1767 was appointed pastor of a Baptist Church at Wartford, Herefordshire, and began a labor of exalted Christian love which continued for twenty-seven years. He became a loved man, won the confidence of his people, and attracted large congregations.

Samuel Medley wrote many hymns, including "I Know That My Redeemer Lives," which were first published in magazines and periodicals and afterwards—in 1789—compiled and printed in book form. Two other volumes appeared, the last a posthumous one—being published the year after his death which occurred July 17, 1799.

A *Memoir* of Medley was published by his son in 1800, which is recognized as authentic. In 1833, another memoir, by his daughter, Sarah, showed a hatred for her brother, not displaying that love and forbearance so manifest in her father's life and hymns.

THE HYMN

IN searching various books on hymnology, very little is found

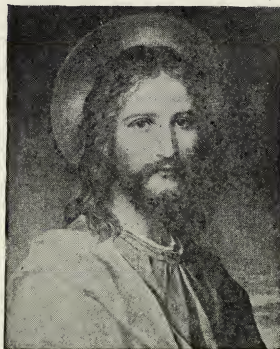
By GEORGE D. PYPER

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

xxxiii. I Know That My Redeemer Lives

Words by
SAMUEL MEDLEY

Music by
LEWIS D. EDWARDS



concerning Medley's hymn. One by Wesley of the same title is more often mentioned. It begins:

I know that my Redeemer lives
And ever prays for me, etc.

However, Samuel Medley's hymn is the one used by the Latter-day Saints, and while it is not of Latter-day Saint origin, Emma Smith certainly had the inspiration of her divine calling when she selected it as one of the ninety hymns compiled in the first Mormon hymn book. It fits in perfectly with Latter-day Saint philosophy.

The late Edward P. Kimball, commenting on this song, wrote:

There is in this hymn a commingling of joy, faith, assurance, solace, comfort, reverence, aspiration, and a soul-satisfying conviction of heavenly bliss.

Doubt is a close kin to despair; belief and hope are bright rays of encouragement,

I KNOW THAT MY REDEEMER LIVES

By Samuel Medley

I KNOW that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives, who once was dead;
He lives, my ever-living head.
He lives to bless me with His love,
He lives to plead for me above.
He lives, my hungry soul to feed,
He lives to bless in time of need.

He lives to grant me rich supply,
He lives to guide me with His eye,
He lives to comfort me when faint,
He lives to hear my soul's complaint.
He lives to silence all my fears,
He lives to wipe away my tears,
He lives to calm my troubled heart,
He lives all blessings to impart.

He lives, my kind, wise, heavenly friend,
He lives and loves me to the end,
He lives, and while He lives I'll sing,
He lives, my Prophet, Priest, and King.
He lives and grants me daily breath,
He lives, and I shall conquer death,
He lives, my mansion to prepare,
He lives to bring me safely there.

He lives, all glory to His name!
He lives, my Savior, still the same;
O sweet the joy this sentence gives,
"I know that my Redeemer lives!"
He lives, all glory to His name!
He lives, my Savior, still the same;
O sweet the joy this sentence gives,
"I know that my Redeemer lives!"

beckoning us to carry on and be of good cheer in spite of impending disaster. Faith and knowledge of the right kind fortify with an armor of righteousness which knows no defeat.

When doubt, discouragement, or any foe of the spirit of God manifests itself, pray and then sing or even play this truly inspired song and a new light to cheer and bless will kindle your soul.

The style of this song is necessarily grand through its simplicity, but it takes a cultivated mind to appreciate the beauty of sheer simplicity, and of course the best type of worship is truly simple; hence this song, recognizing the sublime truth of the Redeemer's mission, is one of the most impressive hymns in our possession.

Medley's tendency to repeat certain key words in the refrains of his songs is highly accentuated in this hymn. The repetition of "He lives" is emotionally effective.

To hear this loved song rendered by an assembly of devoted Latter-

(Continued on page 627)

SILENT MUSIC

By CHARLES JOSIE

A SHORT
SHORT
STORY

COMPLETE
ON THIS
PAGE



THE great Opera House was packed to its galleries. People of high station and of humble means filled it. Karl Slovich, a native of that city, had completed his world tour and was playing his debut in America. How they prided themselves in knowing this frail young man who had such a magical touch on the violin. "Why," some would say, "he used to play with my Johnny," or "Many times little Karl ate at our table."

Now they were going to hear this young master thrill them with his Stradivarius, the gift of a king somewhere in Europe.

Most of his friends were in the gallery, where foreign smells were rampant.

Behind the curtain Karl Slovich was nervously preparing for the big event.

"How is my collar and hair? Do you think we'd better play that Russian number? Do I look nervous?"

All these were answered by his pianist, who knew Karl and his eccentric ways.

"Where is grandma?" asked Karl rather nervously.

"She will be here in a moment," his manager answered. "Oh, here she is now. Good evening, Mrs. Slovich."

A slight nod was her answer. Then she fell into Karl's outstretched arms.

"Gee, grandma, I'm glad you came to calm me before I step out before that crowd; I haven't had time to talk with you since I returned, but your letters have been my only guide those many years in Europe; thanks a lot."

"My good little Karl," was all she ejaculated between sobs.

"Everything is set and ready. Take grandma to her seat, will you? It's in box No. 18."

He gently ushered her out.

"Is she comfortably seated?" asked Karl of the manager as he came briskly back.

A nod and a smile assured him that all was well.

Lights out; flood lights on; a last minute preparation; curtain opening into a sea of faces and Karl acknowledging the long and thunderous applause. He raised his thin, white hand. A deathly silence. The pianist broke the silence with a few minor arpeggios as an introduction to Karl's first number.

All eyes were glued upon the figure as he played piece after piece from the immortal composers. But no one noticed the gray-haired woman in Box 18 as she sat slightly bent over the rail with tears falling on her rough old hands, which were folded upon her lap. She watched Karl's right hand (her Karl, whom she had reared and encouraged to this end) go deftly up and down. The left hand seemed to be magic as it trembled and moved back and

forth over those four strings. How proud she was of this genius.

AFTER taking many curtain calls, Karl turned to find grandma smiling with tear-filled eyes.

"My boy, my good boy Karl. You are now great. How wonderful."

He picked her up bodily and carried her into the dressing-room which was filled with flowers.

"*Muj Babicka, Draga Babicka*, dear old grandma. I owe you all this—everything—Oh how you used to make me play pieces I never liked. Then how you would listen to me play for hours. You were the only one who understood good music."

"*Muj Karlunku, Dobry Karl*," spoke grandma in Slav as she stroked his well-groomed head. "Before your father and mother died in 1914, I promised your mother that I would make a musician of you. She always wanted you to be a famous violinist; so tonight your angel mother, no doubt, rejoiced. I'm proud of you, my little Karl."

"*Babicka*, as I look back now, I see you saying, 'Karl, such and such piece I do like it.' I knew my playing wasn't so good but you thought so. That's why I went on just for you. Tonight I wanted you to hear me play those pieces as they should be played. Did you like them, grandma?"

She was watching his lips and face carefully while he was talking. When he finished, she reached for his hands. Tears began to come in her soft blue eyes. "Dear Karl, I have never heard you play. But your music must be wonderful. I can feel it as you play."

"Why, grandma, but you—" Karl spoke rather bewildered.

"Yes, Karl, I know I must tell you; I have been deaf for thirty years. I can read your lips but cannot hear your violin."

THE MAKING of BUCKSKIN CLOTHING

AN ANCIENT AMERICAN ART THAT HAS LIVED SINCE THE DAWN OF DAY.

AN ART as old as history is that of making clothing of animal skins. Strange as it may sound, the first leather clothing was made for Adam and Eve. Genesis so records, for it is written in the third chapter and 21st verse that, "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them." From that day until this generation the making of clothing from animal skins has been common to all nations and people.

The American Indians, or rather the present descendants of the Lamanites, as Latter-day Saints see them, have developed to a high degree the art of making clothing from skins. The making of leather clothing or buckskin apparel by the Indian has been practised for centuries. To them credit must be given for maintaining an art as old as civilization, that of making buckskin clothing; of such an art Alma speaks in the Book of Mormon (Alma 49-6), "Now the leaders of the Lamanites . . . had also prepared them-

A DEER HIDE IS BEING TAKEN FROM A FUR CACHE BY MORONI TIMBIBOO, WASHAKIE INDIAN, WHO WITH THE AID OF OTHERS OF HIS TRIBE, A BRANCH OF THE SHOSHONES, WILL CONVERT IT INTO THE FINEST SOFT WHITE BUCKSKIN.



PHOTOS BY
THE AUTHOR

MRS. MORONI TIMBIBOO AND DAUGHTER JOAN HARD AT WORK ON BUCKSKIN AND BEADED WORK. JOAN IS SEWING BEADS TO A PAIR OF WHITE GLOVES. HER WHITE BUCKSKIN BEADED DRESS REQUIRED A YEAR'S WORK. THE BLOUSE PART IS ONE SOLID MASS OF BEADS WITH FLOWERS IN NATURAL COLORS. NOTE THE EARRINGS, HEADBAND, AND MOCCASINS, ALL THE FINEST INDIAN HANDICRAFT. AT THE RIGHT ARE SEEN BEADED PILLOWS, PURSES, BELTS, HEADBANDS, AND GLOVES ALL EXPERTLY DONE. MONTHS OF PATIENT LABOR AND HANDWORK ARE REPRESENTED IN THE ARTICLES SEEN HERE, AND THE MATERIAL IS SOFT AS VELVET.

By DAVID H. MANN

selves with garments of skins, yea, very thick garments to cover their nakedness."

There are numerous mentions made in the Book of Mormon relative to the use of leather clothing by the Lamanites; its use was a necessity to the hunters and the followers of wild game. It protected the body from the thorn and brush and was warm.

For more than two thousand and five hundred years the Lamanites practiced the art of making leather clothing. Today such clothing is known as buckskin, because it is made from the skin of the buck.

The word "buckskin" always holds a fascination for most red-blooded Americans. The word

THE interest of the Church

Welfare Committee in establishing handicraft industries has brought a demand for deer hides which would otherwise be thrown away by deer hunters, or left to useless deterioration, has aroused much interest in the subject of buckskin making and has here brought forth a colorful story which tells how buckskin is made.

savors of Indians, pioneer days, and the hunt.

An oldster now remembers when he was a youngster and begged to show his friends the family heirloom, a tattered old buckskin hunt-

ing jacket. The old coat had a real history. Grandfather wore it when he fought Indians in southern Idaho and the brown spots on the front were pointed out to admiring boys as blood!—"spilt" by the old Indian fighter when he was wounded by Indian arrows.

In the days of Kit Carson, Jim Bridger, and other early western hunters, every sportsman wore buckskin clothing. Trappers and prospectors found it a necessity. To the Indian it was most important; he used buckskin for clothing, tents, hair ornaments, provision bags, and blankets. He used various methods to cure and tan the skins. Deer-skin was a favorite among most tribes because of its softness and wearing qualities. Advancing civilization, however, had its effect on the red man. He was not long in adopting the white man's clothing and the art of making buckskin was soon neglected and almost forgotten by the modern American Indian. The result was that buckskin became more and more scarce until at the beginning of the last decade, only a few curio stores and museums provided such articles.

With a turn for better times in 1936, eastern tourists to the west began to ask curio stores for buckskin clothing, gloves, vests, and other Indian-made goods. Western Indians were not long in learning of this demand. Indian tribes who had long neglected the ancient art of buckskin manufacture soon found it a profitable art in which to engage. Aided and encouraged by the government, the ancients of the tribe

taught the younger men the trick of turning a deerskin into the finest of white or tan leather, soft as velvet.

Today the finest buckskin clothing or Indian bead work to be found anywhere can be seen at the Washakie Indian reservation in Box Elder County, Utah. The Washakie Indians today carry on the art of making clothing much the same as



IT TAKES BRAINS TO MAKE GOOD BUCKSKIN. JOAN TIMBINGOO HAS A HANDFUL OF THEM. BEEF BRAINS, ACCORDING TO JOAN, THE SECRET OF MAKING FINE BUCKSKIN. (AND THE SECRET WAS HARD TO GET FROM JOAN) IS TO TAKE A POUND OF BEEF BRAINS AND TREAT THEM AS DESCRIBED IN THE STORY.

THE TANNING OF THE SKIN IS ACCOMPLISHED BY SMOKE FROM A SAGEBRUSH FIRE. MORONI TIMBINGOO STIRS THE FIRE WHILE RACHEL PERDASH HOLDS THE HIDE OVER THE BITTER ACRID FUMES WHICH ARE UNLIKE ANY OTHER WOOD SMOKE IN ODOR. CEDAR IS A FAVORITE WOOD FOR THIS WORK. THE SMOKE IMPARTS A RICH CAMPFIRE OR INDIAN ODOR TO THE BUCKSKIN AS WELL AS A RICH TAN COLOR.



RACHEL PERDASH, INDIAN WOMAN, IS SCRAPING THE DRIED HIDE WITH A SHARP STONE. THIS SOFTENS THE HIDE AND IMPROVES ITS TEXTURE.

their forefathers did. They take an unusual amount of pride and care in turning out superior work and it is proving a source of real revenue. A pair of well-tanned beaded Indian gloves will bring from two to five dollars to the maker; beaded buckskin dresses bring one hundred dollars; and a man's white buckskin shirt, twenty-five dollars. Other handmade articles bring prices in proportion.

As to the source of supply, the Washakie Indians have had no worry about securing skins. Eighteen thousand deer were killed in Utah in 1936 during the ten-day hunting season by local sportsmen. The animals were duly skinned and the hides hung by the proud hunters in the garage or coal shed. Thousands were likewise killed in 1937.

MR. WASHAKIE INDIAN, with all the craftiness of his race, got into his automobile and shopped around for what skins he needed. He paid no money for the deer hides he found in every locality; he always made a trade: one pair of beaded Indian gloves for one deerskin. Most sportsmen accepted this proposition gladly and the Indian found it easy to keep in material.

With characteristic Indian patience, Mr. Washakie Indian, his car loaded down with fresh deerskins, hied to his reservation, hollowed out a depression about ten feet square and a few inches deep in his back yard, threw in the skins, and forgot about them.

Winter rains and snow soon covered the hides and filled the depres-

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BECKONING ROADS

By DOROTHY CLAPP ROBINSON

THE STORY THUS FAR: Nancy Porter and Peter Holverson, too marriageable and very-much-in-love young people of a rural Mormon community, found themselves anticipating "their spring"

—the spring in which they, with others of their friends, had decided to go to the Temple to be married at June Gorsevance time. But poor agricultural prospects and accumulated debt caused Peter, a high-principled and cautious young man, to postpone the marriage until "better times." Questioning his motives and his wisdom, and in the anger of her disappointment, Nancy impulsively served notice on her betrothed that the "postponement" would be permanent and the "engagement was off." The embarrassment was intensified by the fact that two couples of "their crowd," who were apparently less economically prepared for marriage, decided to go through with their plans notwithstanding. And so these two parted, with hopes postponed—or abandoned. Living in a discouraged home with a chronically and seriously ill father, discouraged younger brothers, and a work-worn mother, Nancy became rebellious and determined to better her situation. She finally secured a temporary clerical job with a large ranching operation in a nearby section of the country. There was something about Reid Wood, young, impatient, city-bred son of the ranch operator, that she wanted to remember. There was something about Peter Holverson that she couldn't forget. There was some resentment between Reid Wood and his father that she couldn't understand. And so she found herself among cross-currents. But with the passing days she found herself liking her job and drawing near to her kindly employer, father Ben Wood—and found her thoughts often drifting to his restless son, Reid, with whom she rode and talked much. A serious accident to Mr. Ben Wood put his son Reid in charge of the ranch, under which responsibility he showed some signs of commendable leadership and some signs of possessive arrogance. Nancy soon learned that her former sweetheart, Peter Holverson, was under serious financial obligation to the Woods—and that young Wood intended to force payment. The intrusion of a presumptuous nurse, Miss Meade, employed to care for Mr. Wood, further complicated an already difficult situation. A brief trip back to Nancy's home relieved the tension somewhat, after which she returned to her job at the Wood ranch to find that she had been missed by the household in general and by Reid Wood in particular. At a dance, where she went as Reid Wood's partner, Nancy observed her former sweetheart, Pete, in company with another girl, which added further confusion to her confused heart. . . . Then there followed one thrilling day—out of which came Nancy's engagement to Reid Wood—and the start of a new journey on a new road.

CHAPTER NINE

THE days sped by. Happy days. Days filled with fantastic, daring dreams. Nancy insisted that she stay with her work until the first of September. After he had given up the idea of an immediate marriage, Reid was happy to have her stay. He plunged into last haying with a zest that brought a quizzical smile to his father's eyes and various comments from the men. During those days the girl went about her work with her head in the air, eyes on her hopes. The entire ranch, to her, had taken on an eager waiting intensity. She did not miss the attitude of the men toward her. On the night Mark had heard of the engagement he had gone home and had not returned. Nor did she miss the tang of Mr. Wood's voice when he introduced her to a buyer from Omaha.

The world was hers. This road she was traveling was an avenue and it lead far from the little house with the bare yard. What could life offer now that was not hers for the asking? Nothing, she decided, and so there was no need of rushing into marriage.

Miss Meade was gone. The owner of the place was up now and hobbling about the house. Often he would have Nancy drive him out where he could look over the fields. He said little, but no detail of what had been done while he was down escaped him. His terse comments told the girl he was not disappointed.

Now it was the last of August and Mr. Christensen was impatiently waiting to take up his work again.

One day Nancy had ridden with Reid to one of the small places Mr. Wood owned at the head of the valley. Fall was on the land and the ditches were dry already. Weeds along the roadside were brittle and heavy with seed.

"Well, Miss Porter, two more days and I am firing you. That's the first, and Dad thinks he can

puddle along without my valuable help while we are gone."

"Gone?" Her thoughts went to the others who had gone away to be married.

"You said that as if it were a surprise. Ever hear of honeymoons?" He grasped her saddle horn and rising in his stirrups placed a swift kiss on her lips. "Where will you go, Alaska, Hawaii, Miami, or would you prefer Buenos Aires?"

"I shan't go anywhere for a while at least. I must have time to—"

"To what?"

"Get ready. Get some clothes and, and—"

"Clothes? Couldn't get any here if you waited a year. We'll get them where we are going. If we go through Chicago we'll look up Ruth. She knows where to buy them."

"That will be fun." But her eyes darkened. Ruth. After all, why not? She would know where to get them. And she was his friend. Through lowered lids she scrutinized him. Determination and purpose had given a new set to his shoulders, a new lift to his head. The men growled at his new-fangled ways of doing things, but were behind him one hundred percent. He had the older man's flair for handling men and the foresight that came from knowing new and better ways of doing things. Yes. She would like Ruth to know him now. She removed the glove from her hand and looked at the ring he had given her last night. Enough to keep her family for—ages. Enough to send Dale to his coveted school. The eyes that she raised to him were wet.

"Any place will be Heaven with you," she said.

He reached for her but stopped suddenly and whirled his horse about.

"What now?"

Behind them a truck slid to a stop. It was one of their camp tenders from the Pahsimorí. He was grizzled and dusty and when he had stopped the car he spat tobacco juice into the dust of the roadside.

"What's the matter?"

"There's a mess to pay up back there. That Mex., Lupe, let his band mix with the Double Cross fields and old man Shelton is a hold-in' the critters for damages. He's plum insulted at having woollies on his cow range. We can't do nothin' until somebody waves a checkbook under his nose."

Reid swung from his horse. He handed the reins to Nancy.

"Goodbye, Sweet, for a few days.



SHE STOPPED SHORT AT THE LOOK ON MRS. CHRISTENSON'S FACE. "WHAT IS IT?" SHE DEMANDED. THE WOMAN INCLINED HER HEAD TOWARD THE FRONT OF THE HOUSE BUT SAID NOTHING. HEART TRIPPING WITH SUDDEN APPREHENSION, NANCY FLED TO THE BIG ROOM.

Just another old shepherder trick choosing such a time for their carelessness. I'll be back in two days if I have to tangle with old Shelton personally. Take Clover back with you and tell Dad I'll try to keep my temper."

He motioned the driver over and slid in behind the wheel. Then he swung the truck about. As it headed back toward the mountains he waved goodbye. She kissed her hand to him and waited until it had disappeared in the distance. She rode slowly back, past the fields with their many haystacks, past the deserted lambing sheds and into the corral where she turned the horses over to a man to unsaddle. It had been a happy day. She was singing lightly as she ran into the kitchen. She stopped short at the look on Mrs. Christenson's face.

"What is it?" she demanded.

The woman inclined her head toward the front of the house but said nothing. Heart tripping with sudden apprehension, Nancy fled to the big room. Mr. Wood was there resting in an easy chair. On the edge of another, hat in hand, was Pete. He looked up as she stood in the doorway and rose quickly.

"What is it? What has happened?" she asked breathlessly.

His heavy brows drew together. Even in this moment she noticed the tenderness of his mouth. She grasped his arm with both hands.

"Tell me. Is it father?"

Pete raised one hand and laid it on her shining head. "He is worse. I came for you."

THE next fifteen minutes were a hectic blur of sounds and faces. Mrs. Chris was there helping to get her necessary clothes. Mr. Wood's face was gray when she tried to tell him where Reid had gone and what condition the books were in.

"Now never mind stewing over them. I guess there is others that knows something." He hobbled to his desk and took from it a long brown envelope. He closed her hands tightly over it. "You will need something besides good wishes," and waved her to the door. "I'll send the boy as soon as he gets back. Now don't be a baby. Go on with your head up." She kissed him with white set lips. As they went down the porch he called, "Better take a car that will get you there."

Pete did not answer. He put her impudently new suitcase in the back of his truck and held open the door for her.

"We could take a faster car."

Without any sign of having heard, he slammed the door, and going to the opposite door slid over it to his place behind the wheel. They roared out of the driveway and onto the sagebrush flat. The big ranch had disappeared in the background before she spoke again.

"Tell me, Pete," she begged.

For an instant the man's eyes searched her face and through a blur of emotions she stirred to a memory. Then his eyes were on the road ahead and his words were coming with maddening deliberation.

"He took worse Saturday. Wednesday, that is last night, we had the doctor. This morning he said to send for you."

"You could have telephoned. Reid would have taken me right over."

Again he did not answer. Nancy removed her glove and looked at her ring. Last night she had heard him whisper, "This I am giving you now. And this," he had shown her another, "when I slip this on your finger you shall be mine. Together, you and I, until death parts us."

"Until death do us part." The words hammered at her brain. She looked again into her companion's face.

"Is it—the end?"

"Yes."

Blinding panic rose and clutched at her throat, her mind, her tongue. It was that road again. That gloatingly persistent road.

"It shan't be. I'll not let it." She shrieked the words. "Do you see this?" She held her hand with the ring before him. The sunlight caught the gem and shattered it into a million shafts of defiance. "And this," she drew the brown envelope from her pocket, "this means he is going to get well. It means doctors and hospitals and—"

(Continued on page 626)

'ROOTING *the* PEG'

SOME COMMONSENSE REMARKS TO YOUNG MEN WHO ARE WILLING TO WORK.

By B. T. HIGGS

Brigham Young University

I REMEMBER vividly one occasion when I was a little boy. We lived near the Jordan River bridge, in Salt Lake City and we had a cow. She was a milk cow, and she got away one day and wandered across the Jordan bridge. On that side was a bog patch of alkali, and in the middle of it a big green patch of grass. She waded into it and got mired in the mud. My father got a team and went down there with someone to help him. I went along, although I was only a little fellow. They put a rope around her, and after much difficulty pulled her into the wagon. When we got home I remember that they slid her down some planks onto the ground. That was along in the evening, and we did not do anything more about her then. The next morning she was gone. They went down there and found her in the same place.

How many people do that very same thing, in life? After they are dragged out of the mire, they go right back. Now if my father instead of pulling her out had gone in and punished her in some way until she got out herself, she would not have gone back.

Some people need punishment to force themselves out of something they are always getting into. Let's not get into the mudhole. Let's not pay too much attention to the green patch of grass when it is in the mudhole.

We often hear that experience is a splendid thing. Some people cannot learn any other way. Very often experiences come so late that opportunity to improve has passed before we can make use of it. Experience is a hard road but a safe one. It is so often better, when we can, to take the experiences of other people. They may put us farther along the road we want to go, because we might have to go through a good many different things to get the experience they could give us in a few words. By accepting their experiences we are able to go farther along the road we want to go.

The hope of young men should be to make themselves better citizens and better men, for their own sakes. While we are improving our habits and attitudes for life, you will be building a better man to serve your friends. If you have no ability

At Brigham Young University has grown a strong tradition for helpfulness toward the worthy and willing student who must "work his way" through college. Much employment is provided on the campus itself, and the ennobling nature of manual service is a valuable lesson that comes as a by-product of this condition. For years B. T. Higgs, Custodian of Grounds and Buildings, has called together those boys who have been employed for janitor work, and this article contains the substance of the message delivered to such a group on one occasion.

to serve others, you are of very little use to yourself. It is the man who is best prepared to serve who gets along in life best and seizes more opportunities.

A man usually gets what he works for. A young man in a community who is not dependable, does not have much influence among his friends. They may be pleasant in associations, but when he passes by what do they say? You know, and don't want to live that kind of life. You have to build within yourself. You are the man that you should be most proud of. You are the one to blame if you do not build a strong manhood. If you are a strong character and you know it, you don't have to be excused for much, for you don't have much to be excused for.

Don't get into the habit of thinking that you should have something for nothing. Be too independent for that; be too proud, unless you are in such distress that you cannot help yourself. Let being helped be your last resort, and then likely you will feel humiliated when you have to.

This seems to be a day and age when people are trying to get something for nothing and it is a terrible thing—a condition that is undermining our homes and our friends, because it makes them dishonest. They want to get what they want from the other fellow, no matter how little they give in return. Don't do that. Be honest citizens.

There is one other thing I would



HAVE ANY OF YOU PLAYED MUMBLEPEG?

like to tell you, and that is always to meet your obligations. Don't run into debt if you can possibly help it. You see men go through life with such a struggle. As soon as they get something partly paid for someone comes and takes it away from them because they are unable to pay their debt. Don't get into that condition. Be careful with the little you get and make the best use of it possible.

When I was a small boy, I remember that one day I was sitting on a ditch-bank throwing my knife into the sod. Have any of you played mumble-peg? If a boy hasn't played mumble-peg, he ought to play it. There is a certain element of character developed in it that is very attractive. Well, my father came along and asked me what I was doing. I told him I was practicing mumble-peg so I could beat some of the fellows after awhile. He said: "Do you want to play with me?"

I said, "Yes." So we played, and he let me win. I am pretty sure he let me win, and I was sorry, because I did not want to see my father root that peg.

I was just tapping it in, and he

(Concluded on page 611)

Poetry

EVENING

By Isabelle Sharp

THERE ain't no use a-cryin'
For the day that's dead.
'Twas glad to be a-goin',
See them colors overhead!

They ain't no hues of mournin',
Somber black and gray,
But colors of rejoicin'
To greet the dying day.

OUR SECRET

By Iva Pratt Andrus

WITH seeking roots deep bedded in the
sands,
A pepper tree beside my driveway stands.
From out its twisted trunk, draped branches
bend

Through which the mottled light can scarce
descend.

The tracing lacey pattern of green leaves
A softened, slanting shadow design weaves.
A proud old patriarch it stands all day
Silently, watchfully guarding the way.
Yet oft at night I've heard my tall tree sigh
And reach a bit toward a star-decked sky,
Because the wind whispered playfully low
Of things it did and where it could go.

Then with my tree I felt so strange akin,
I too would go where'er the wind had been.
Sometimes a wispy, trailing drapery,
Stirred by a transient breeze, caresses me;
Or after rain shakes down fine jeweled
mist

Of emerald, diamond, and amethyst.
It's then perhaps my tree's remembering
The song we sighed to hear the night wind
sing.

But there is a secret we both must know—
We're happier here—God meant it so!

YOUR VOICE

By Grace Sayre

YOUR voice is like the singing wind that
rises
From meadow-lands, at early break of day—
A depth of love that gentles it and hushes
The vibrant ring of it—its note so gay.

The play of sparkling streams is in its
laughter,
And yet it holds the shadowed calm of pools
Whose depths resemble nuances of color,
Like sunlight dappling forest vestibules.

The sadness of your voice—it haunts me
ever!
I hear it, though I try now to forget.
I start from troubled dreams of you to
answer
Your whispered love—Your voice speaks
to me yet.

LIFE

By Clara Farnsworth

LIFE holds so much that I desire,
But time is so short in which to gain it.
Like a tree heavily laden with fruit,
Life reaches forth its arms that I might
gather,
And I, knowing all that I cannot have,
Hesitate, and wonder what to choose.

PROCRASTINATE

By Watene Makaia

"Ah, what shall I do with Tomorrow?"
I cried
And I dreamed in my fool's content.
And Time bore away on his tide dead
Today
While I dreamed—so the years were
spent.

I woke aghast—How Time doth plod!—
Then anguished knelt to pray:

"What shall I do with Tomorrow?" Ah,
God!
Tomorrow was dead with Today!

OASIS

(An Old Legend)

By Elaine Short Little

AFTER dry burning sand and dazzle of
sun,
Come the camels, as eager as desert birds
to their nest.

After thirst—over trackless waste—is the
thirsting done.

"Oasis! Oasis at last! Let the caravan
rest."

"Here," said the ancient guide, "Is the green
grave of Lomah,

Sweet outcast singer of psalms.
Strange is the legend of Lomah, the leper.

Over whose head wave the palms.
Through the parched gray sand of the
desert.

His hopes were sifted.
Yea, sifted, as through a sieve.

His youth was lost in the age-old youth
of the desert.

Courage, the will to live,
Only faint haunting dreams, he would not
surrender.

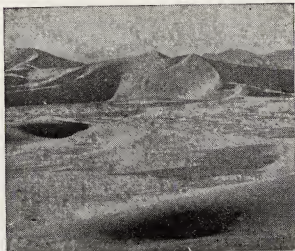
These, and none the memories,
Of places green! Green in the shadowed
sunlight!

Of water falling! Of forest trees,
Wind-tossed, wet-gleaming with rain,

Oh beauty of coolness!
But the parched gray desert reached out
for these.

Took his fair vanishing dreams,
And made an oasis!

Of the green memories."



SAND DUNES

COMPREHENSION

By Alice O. Seiter

I USED to fear closed doors
And the sound doors make when closing;
I always felt alone
Before barred doors imposing.

But now I know of doors
Compassion closed—and tightly;
And other doors as barred
That Love can open lightly.

THINGS I LOVE

By Catherine E. Berry

A ROOM at dusk when twilight flings
Blue shadows on the panes,
The fresh, clean sweetness of the air
After April rains.

A vase of yellow flowers that stands
Outlined against a wall,
A picture of a sailing boat,
A seagull's throaty call.

An Autumn wind that sways the trees,
A late moon's golden light,
The fragrance of a jasmine bush
Blooming in the night.

These things I love: a misty rain,
A curve of gleaming sand,
The deep voice of the sea at dawn,
The touch of someone's hand.

LOVE BUILDS A BRIDGE

By Eugenia T. Finn

I NEVER say: "It was a year ago . . ."
Or name the day, or even try to know
What ebbing moment carried you away
And left me here. That sacred yesterday
Was like the sunset's slowing changing
flame
That burned the dust of earth from your
dear name.

I know the night came swiftly, and the stars
Were as a thousand, frosted, moon-linked
spars

That held me back, a prisoner of earth,
While you, in muted radiance, found re-
birth.

Between your path and mine there lay a sea
Of unknown depth and vast immensity.

But many dawns have brushed the clouds
aside,
And I have found a bridge to span the tide.

A bridge, deep-rooted in my own desire,
Not made of steel and stone and twisted
wire.

Nor colored by the touch of human hands,
But cabled with the closely-woven strands
Of long-remembered tenderness.

I sought for every trace of you until I
caught

The soft, vibrating echo of your words,—
Those words of love that like small homing
birds

Have winged their way throughout the
realms of space
To find, within my heart, a resting-place.

What need have I to speak of time or loss,
When love can build a bridge on which to
cross?

The Church Moves On



DR. RICHARD R. LYMAN



AMY BROWN LYMAN

DR. AND MRS. LYMAN RETURN.

CLOSING OF EUROPEAN MISSION OFFICE ANNOUNCED

AFTER directing the affairs of the Church in Europe for the past two years, Dr. and Mrs. Richard R. Lyman returned to Salt Lake City, Monday, August 29, 1938. Dr. Lyman of the Council of the Twelve has served there as President of the European Mission, comprising twelve separate mission units covering sixteen countries, and Sister Amy Brown Lyman, his wife, has directed the affairs of women's auxiliary organizations. Both reported themselves in good health. With them came their granddaughter, Amy Kathryn Lyman.

With the return of Dr. and Mrs. Lyman, the First Presidency announced the removal of the administrative base of Church affairs in Europe from London to Salt Lake City, with the release of this statement:

It has been decided that owing to airmail facilities and modern improvements in transportation, that henceforth the missions in Europe will be under the direct supervision of the First Presidency and the Council of the Twelve. They will be treated in the same manner as the missions in the United States and will be visited at least once a year by one of the Apostles, thus giving them direct supervision.

Each of the Council of the Twelve will have the responsibility of visiting the missions of Europe, which by direct contact with the First Presidency and Council of the Twelve, will keep in closer touch with the progressive trends of the Church than they have heretofore.

Dr. Lyman commented particularly on the value of recreational and athletic activities as an aid to missionary

endeavor; on the impetus given to the work by the visit of President Grant and his centennial party a year ago; on the outstanding cooperation of United States representatives in foreign countries; and on the favorable condition of those countries which have not participated in the wars of Europe during the past century.

Friday, September 2, 1938

Elder J. Golden Kimball, 85, President of the First Council of Seventy, was killed in an automobile accident 35 miles east of Reno, Nevada. Elder Kimball suffered a fractured skull and compound fracture of the left leg when the car in which he was riding left the highway at the scene of a highway detour sign. President Kimball, born June 9, 1853, at Salt Lake City, Utah, had been a member of the First Council of Seventy since April 6, 1892. (See pages 590 and 608.)

WASHINGTON, D. C., BRANCH DIVIDED

A PRESS report of September 2, 1938, advises of the division of the Washington, D. C., branch into three units, which division was effected under the direction of President Frank Evans of the Eastern States Mission, and now includes the Washington, or Chapel Branch, headed by President Wallace M. Hales, with Dr. Ralph R. Stevenson and David M. Kennedy as counselors; the Arlington Branch, headed by President Laurence Manwaring with Wilburn West and Wayne Brown as counselors; and the Chevy Chase Branch, with President Jesse R. Smith, and Rosel Hyde and W. LaMar Webb as counselors. At the same time a

Capitol District was created, with Abraham H. Cannon as president, Gerald G. Smith and Harold Clark, counselors, and Edwin M. Thomas as clerk, with the following members of a district council: Edgar B. Brossard, member of the U. S. Tariff commission; Samuel R. Carpenter, former Washington Branch president, and assistant secretary of the federal reserve board; A. C. Cooley, from the office of Indian affairs; J. Willard Marriott, former Utah now in the restaurant business in Washington; Lionel B. Farr, public accountant; Riley A. Gwynn, assistant chief accountant for the federal communications commission; Parley P. Huff, Baltimore; Carl E. Robinson, Waynesboro; Ernest Wilkinson, Washington attorney, and Don Crowther, labor department employee.

RENOVATED ST. GEORGE TEMPLE OPENS.

THE renovated St. George Temple was reopened with special ceremonies Monday, September 12, 1938, participated in by Elder George F. Richards of the Council of the Twelve and Marvin O. Ashton and Joseph L. Wirthlin of the Presiding Bishopric. The temple has been closed for more than a year for extensive mechanical, architectural, and decorative improvements.

MISSION HOME CHANGE ANNOUNCED

WITH the return to the Church school system of Elder J. Wyley Sessions, announcement was made by the First Presidency on September 10, 1938, of the appointment of Elder Don B. Colton to succeed as head of the L. D. S. Mission Home. Elder Colton,



J. WYLEY SESSIONS

DON B. COLTON

long prominent in Church and civic affairs, has served as United States Congressman from Utah, as President of the Eastern States Mission, as President of the Utah Stake, and as state senator and representative. A lawyer by training, Elder Colton is also a recently appointed member of the Deseret Sunday School Union Board.



ADVISORY CHURCH WELFARE COMMITTEE ON AGRICULTURE

Left to right, front row: Harold B. Lee, Clyde C. Edmonds, Sterling H. Nelson, Dr. John A. Widsöe, Dr. Elmer G. Peterson, Dr. Dilworth Walker, L. M. Winsor; standing: W. D. Beers, C. Orval Stott, Dr. Franklin S. Harris, Mark Austin.

AGRICULTURAL WELFARE COMMITTEE FORMED

TO FACILITATE handing of all problems of the Church Welfare Plan dealing with agriculture, a special advisory committee was organized September 7, 1938.

Sterling H. Nelson, member of the General Committee, is chairman of the subcommittee. The vice-chairman is Clyde C. Edmonds, a newly-appointed member of the General Committee, with C. Orval Stott, field representative, as secretary.

Assisting these officers as members of the committee are Dr. F. S. Harris, president of the Brigham Young University, Dr. Elmer G. Peterson, president of the Utah State Agricultural College; Dr. Dilworth Walker, University of Utah, professor of economics; L. M. Winsor, of the U. S. Biological Survey; W. D. Beers, city engineer, and Mark Austin of the General Committee. Dr. John A. Widsöe of the Council of the Twelve and agricultural advisor to the General Committee will continue to direct the activities of the subcommittee on agriculture.

To further facilitate the work of the subcommittee it has been divided as follows:

Fruit marketing and canning, Mr. Nelson and Mr. Edmonds.

Land Projects, Mr. Winsor and Dr. Walker.

New Industries, Dr. Peterson.

Irrigation water, Mr. Beers.

Crops and new uses for farm products, Dr. Harris.

CLYDE C. EDMONDS APPOINTED TO WELFARE COMMITTEE

CLYDE C. EDMONDS, General Manager of the Utah Poultry Producers Association, has been appointed a member of the General Church Welfare Committee. (See picture and story on Advisory Agricultural Welfare Committee, this page.) Mr. Edmonds comes to the General Committee with a valuable background of Church, civic and business experience, having made distinctive contributions in several fields. He formerly filled a mission to Great Britain and is a member of the High Council of the Hyland Stake.

MORMON BISHOP HEADS MINISTERIAL ASSOCIATION

PRESIDENT DAVID H. CANNON of Pasadena Stake reports the following: "Bishop M. W. Roskelley of Alhambra Ward, Pasadena Stake, was recently chosen Chairman of the Ministerial Association of Alhambra, which organization is made up of thirty-two ministers of various denominations in that area. Bishop Roskelley is an outstanding man in getting persons interested in the work of the Church, and tells me that all of the Ministerial Association of which he is Chairman, with one single exception, are now reading the Book of Mormon. It occurs to me that this is quite an achievement."

August 23, 1938

President and Mrs. Heber J. Grant made a pilgrimage to the grave of Rebecca Winters, one of the Pioneers who died enroute to Salt Lake valley, in connection with ceremonies conducted by the Oregon Trail Memorial Association.

STAKE NAMES NEW FIRST COUNSELOR

THOMAS M. WHEELER Sunday, August 29, became first counselor of the Highland L. D. S. stake presidency, succeeding S. H. Nelson, who was released following his appointment to the Church central welfare committee.

Carl C. Burton was chosen second counselor to replace Mr. Wheeler, and D. C. Kirk and Keith Casper were named members of the stake high council.

HAWAIIAN-JAPANESE SECRETARY APPOINTED

ELDER Eldred Waldron has gone to a newly-created post of secretary of the Oahu Stake and the Hawaiian and Japanese Missions.

Headquarters for all three units are conveniently located in the same building and because of the growth of activities in the islands the new permanent position was created.

Elder Waldron filled a mission to Hawaii in 1935-37, and was supervisor of the Sunday School and M. I. A. He was accompanied to Hawaii by his wife.

HARRISON R. MERRILL PASSES

ON August 20, 1938, Harrison R. Merrill, head of the Extension Division of Brigham Young University, former Associate Editor of *The Improvement Era* for five years, and a member of the General Board of the Young Men's Mutual Improvement Association, passed away at his home in Provo, Utah, as a result of complications following an appendectomy. (See pages 592, 594, 608, and 610.)

(Concluded on page 620)



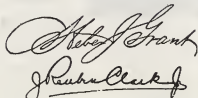
MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED AUGUST 29, 1938—DEPARTED SEPTEMBER 15, 1938

Left to right, first row: John A. Stevens, John A. Davis, Mary Tryon, Verletta Mendenhall, Deane Dance, Rixie Reese, Mrs. Goeltz, Mr. Goeltz, LaVon Hendricks.
Second row: Don Jones, J. Sidney Allen, Jr., Elroy Johnson, Louise Patrick, Mrs. Emma Brian, Maybeth Farr, Zelma Hollinger, Arthur C. Pierce, Merritt H. Egan, Quentin E. Crockett.
Third row: Mrs. J. W. Sessions, Henry H. Bawdett, Milton Baumgartner, Donald Wilson Davis, Florence Barker, Myrna Black, Janet Bridge, W. B. Anderson, Reed E. Saurey, Austin I. Timpon, J. Wyley Sessions.
Fourth row: LaVoy C. Chapman, T. M. Reese, Morris C. Whitlock, Leon Hill, Grace Olsen, Cora Griffin, Ralph J. Richards, Coonan Nilsen, Max Allen, Rhein M. Jones.
Fifth row: Walter Dale Brown, J. Richard Anderson, H. Wilford Bigelow, Charles V. Clark, Helen Mar Carter, Wm. H. Thompson, Leon A. Cahoon, Cleve R. Jones, D. Dean Call.
Sixth row: Bernard Mehan, Thomas R. Wedwright, James Gineque, John H. Bjarnason, R. DeRel Litster, Grant Gardner, F. Willis Erickson, John F. Wesche, Don R. Anderson, Lewis H. Lloyd.
Seventh row: Sheldon Hunt, Chester L. Olsen, Thomas O. Parker, Paul Lloyd, George M. Cannon, Ralph Hill, Grant R. Holt, Howard Alma Kesteler, John H. Reed, Jr.
Eighth row: Omos F. Terry, W. E. Beers, David Edwin Todd, Jack David, Frank C. Coleman, Arild Hildebrandt, Wallace Sam Sorensen, Samuel F. Curtis, Oliver E. Hansen, Ralph G. Holton.
Ninth row: J. Keith Hansen, Jed Shields, Robert G. Hodson, Allen Benning, LeRue E. Thurston, H. Russell Margette, Ross Flaka, King S. Udall, Keith Erickson.
Tenth row: Orson P. Arnold, Samuel L. Holmes, T. Smoot, Garth Dean Westonskow, Lawrence Ericks Larsen, Roy E. Carlson, Wayne R. Brown, Chesley Brown, Talmage Madsen Thompson, Walker P. Mabey.
Eleventh row: Wayne E. Carroll.

Editorial

General Conference

THE One Hundred Ninth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, Utah, on Friday, October 7, 1938, at 10 a. m., continuing with sessions on Saturday, October 8, and Sunday, October 9. The General Priesthood meeting will be held Saturday evening, October 8, at 7 o'clock.


David O. McKay
First Presidency.

J. Golden Kimball

RICH in years and the good will of his fellow men, J. Golden Kimball, senior president of the First Council of Seventy, has entered the realms of Eternity. There he will be welcomed by the Master, as one who fought his fight well, and failed not in faith.

We who remain have lost another living link in the chain that binds us to the glorious pioneer days of Utah and the West. Upon us rests more and more the heavy but happy task of keeping alive, within the mountain valleys and throughout the world, as a burning light, the faith and ideals of our fathers.

This was really the life message of J. Golden Kimball. He clung to the memory of his prophetic sire, the distinguished pioneer leader Heber C. Kimball, and sought to carry over into this age, to fix upon the wills of living men, the high aspirations and unflinching courage, the settled faith of his father and of those who with him built the foundations upon which stands the present day. He tried to translate the past into the present, and he did it effectively.

To J. Golden Kimball was vouchsafed a choice but uncommon gift. His thoughts expressed in public or private, lingered and echoed long after they were heard. This gift also placed upon him the keen responsibility of guarding well his every utterance and advice. It was this echoing gift that made him so unique a personality—one of a generation. To the best of his ability he used this power for the benefit of his fellow men.

Above all, the heart of J. Golden Kimball beat in unison with the restored Gospel of the Lord Jesus Christ. Steadily, without thought of self, he served throughout his long life the interests of the Church, especially of the quorums of Seventy. His faith in the reality of the latter-day work of the Lord had risen to supreme knowledge. Doubt had fled. Men who attain such knowledge, whatever their human imperfections may be, are devotedly loyal to the Cause, its officers and members,

and constitute the unshakeable foundation and framework of the Kingdom of God on earth.

May all who heard J. Golden Kimball, practice in their lives, and send down to the coming years, the wise counsel that he gave!—J. A. W.

Harrison R. Merrill

THE staff of *The Improvement Era* mourns the passing of Harrison R. Merrill. He gave constructive service to the *Era* and the cause it represents during his editorial incumbency. The issues from November, 1931, to February, 1936, reveal the intelligent direction that he gave the magazine.

Harrison R. Merrill was able to do this and similar work to the satisfaction of all concerned because he had the power of clear imagination, of vision. He was a dreamer of dreams. Poets, philosophers, and prophets, all who stir the world into progressive activity, are but active dreamers, for they conceive in the present, the possible pattern of the future, and then set about to realize in material terms their inmost visions. Brother Merrill was largely endowed with this power. It found vent in stories and poems, in the formulation of editorial policies, and in other creative enterprises. By that power he saw the coming man in every boy, the goodness in the soul of the sinner, the Lord in every stone and tree as in sunshine and rain. The silver lining of the cloud was never shut out from his eyes.

Those who have such insight beget love for their environment. Brother Merrill loved his fellow men; he also loved the beasts of the field, the rivers, and the trees, the mountains and the deep canyons, the silences of the desert, and the shy flowers of spring. To him the sunrises and sunsets, the warm sun, the snow, the zephyr and bitter wind, were as spiritual food, which strengthened him to serve more nobly and helpfully among men and women. He loved and was loved, for love alone begets love.

Brother Merrill's passing, untimely as it seems to us, has caused wide-spread grief. Students, technical workers, the fields of imaginative literature and art appreciation, will miss his friendly support and sound counsel.

However, Brother Merrill knew and understood the Gospel. He had preached it abroad, and taught it as a ward, stake, and general officer at home. He knew the everlasting nature of man; that death is but the passing of an imperishable spirit from time into eternity, with power unimpaired, indeed greatly increased, with possibilities infinitely extended. He had a testimony of the truth of the Gospel taught by the Prophet Joseph Smith.

Now that he has gone, we need to follow his path of righteous works, if we would do him honor. Blessed be his memory! Blessed be those whom he has left behind. As they turn to the life of their father they will know how to decide the issues of life. All of us may tread the way of love more faithfully for having known Harrison R. Merrill.

—J. A. W.

These Endorsing Celebrities

AS A matter of fact, I don't care what kind of soap the glamor girls use. I'm not glamorous, and so-and-so's soap wouldn't make me that way—any more than it does them. But that's all right, and I don't object to having the world know—if it's the truth, and if it's told in such a way that an immature mind won't reach the wrong conclusions.

But what I do object to are the half-truths, the outright untruths, and the subtle suggestions which lead to incorrect inferences. As one eminent national advertising executive put it, in a release sent out from the Advertising Federation of America:

There is nothing we can do, of course, about correcting some of the "screwy" individual copy appeal of so many advertisers, appeals which are obviously, even to the "great unwashed," downright silly. Cosmetics, patent medicines, and foods which promise beauty, health, and happy liver to all and sundry are nailing themselves to the cross. Cigarettes which will help your digestion, reduce acidity, and, by none too subtle inference, make an opera singer, a baseball star, or a great lover of the office boy, are heading their products straight into the furnace of public contempt.

These and a thousand other ridiculous claims for products which have been flouted in the face of the public for years will take care of themselves by the simple process of self-strangulation. They are, of course, contributing to the fall of advertising and should be eliminated. . . .

And what of the celebrities themselves? There is reason to believe that many of them are in the position of the well-known opera star who, after selling his endorsement to a certain brand of cigarettes, and later being questioned concerning his endorsement, said in substance: "Of course . . . cigarettes don't irritate my throat. I never use them." Is it possible that such endorsements are considered to be within the realm of truth, even when they are purchased to influence others?

But just when we have reached the point of complete discouragement there comes relieving news. The *New York Times* of August 6, 1938, reports that:

The famous Corrigan grin disappeared for a while as he spoke of what some beer company had done. They used his photograph in such a way as to imply that he endorsed their beer, he said. As a matter of fact, he neither drinks nor smokes and he is going to endorse only the fuel and other things he actually has used, he said. And he isn't going to take any night club or vaudeville work, either.

And a recent report concerning Sonja Henie, appearing in *Nordstjarnan* (see also August *Era*, page 492) and translated for us from the Swedish, says:

A large Tobacco Trust in America is said to have received the following answer from Sonja Henie, when it asked for her signature or testimony to be used in advertising the cigarettes it manufactured: "I do not smoke. I will not accept your \$2,500.00. I am ashamed of women who smoke. It is a disgraceful, dirty, and degenerating habit. Goodbye."

If these reports be correct, we say: Congratulations to Douglas Corrigan and Sonja Henie, and many others like them.

We like celebrities—but we like them better

when they are honest. That's the way we like our advertising, too.—*R. L. E.*

P. S. Some enterprising representative of the dairy industry should get an endorsement for milk from John Cobb, the celebrated British racer. We don't know what he drinks at other times, but when he needs strength, nerve, and complete control of all his mental and physical faculties, he drinks a milk preparation. We've seen the members of his crew carry it to him as his head has emerged from the cockpit of his car each time he has completed a "measured mile" lap at speeds around the 350 m. p. h. mark on the Bonneville Salt Flats in Utah.

"Earth Hath No Sorrow that Earth Cannot Heal"

IN THESE languorous days of fragrant beauty, sorrow loses its keen edge, softened by the sights and sounds and odors that are part of our earthly heritage. During this season the lure of the open road makes everyone want to take the trail for parts unknown the better to enjoy this loveliness. Glorious as travel is, nature's bounty has provided for the penniless a richness that cannot be purchased with even the most expensive of steamship tickets or the fastest of automobiles.

The hummingbird that cannot be distinguished from the windows of a speeding train compels attention from an observant gardener. Wild roses that become only a blur of color from a passing car dispense their fragrance to the loiterer. The stream that becomes a poor accompaniment to a throbbing motor swells into a full symphony for the wanderer along its banks. The bird's song that is lost in the grinding wheels of the locomotive bursts into a glorious chorale for the solitary lingerer in woods and glades.

The stay-at-home finds the needed time for the solitude that will serve to renew his life-force within him. While sitting beside a tree, one of the greatest gifts of a beneficent Creator, one can feel arise within himself emotions, thoughts, ambitions, that without solitude would become as evanescent as a cloud or as purposeless as a dream. While working with plants and flowers, the miracle of life is acknowledged awesomely.

The city dweller can look up to the mountains and derive courage and hope. The mountain dweller can look down into the valleys and gain tranquillity. Earth has a balm for all who dwell thereon: scudding clouds by day and twinkling stars by night; playful breezes and refreshing showers. Wherever man lives, earth provides beauty lavishly. She needs offer no apology for the blows she deals; within herself and of herself, she heals the wounds and gives great joy. By living close with earth, rather than by rapidly skimming over it, one comes to appreciate more fully the beauty of the present and the true value of mortality. Earth is a part of the eternal cycle, bringing sorrow to intensify joy; black despair to strengthen white hope; and mortal death to teach of eternal life.—*M. C. J.*

He Traded Knives With a Millionaire

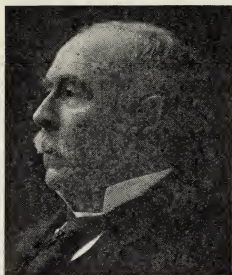
By HARRISON R. MERRILL

ART SCOTT is an express messenger in Provo, Utah. He often tells how he once traded knives with a millionaire.

It was back in 1896. Art Scott, then a boy of ten, pulled a new knife from the pocket of his overalls and held it up to the gaze of Uncle Jesse Knight, then a poor prospector. Uncle Jesse's eyes kindled.

"Some knife," he said, admiring the pearl handle.

Art Scott knew it was "some knife." He had given a whole dollar and a half for it—a dollar and a half that had required careful hoarding on his part for months. Art also knew that Uncle Jesse liked knives, for was he not always whittling something—little shovels and single-jacks and miner's lamps—out of wood?



JESSE KNIGHT

The two were standing on the side of Godiva Mountain in the rich Tintic mining district in Utah. In those days Uncle Jesse was driving a tunnel which a friend had named "The Humbug."

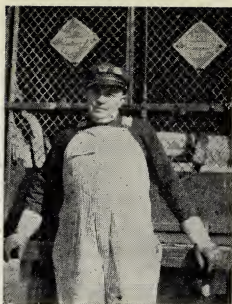
"Let's trade knives," Uncle Jesse suggested. Always joking with the boy, he added, "I'll give you my knife and a dollar when the Humbug comes in for that Jim-dandy."

"All right," said Art Scott.

The trade was made and time passed. Uncle Jesse kept scratching away in the face of the Humbug tunnel while his friends and critics alike ridiculed him. "He'll never strike anything over there," they said with a unanimous voice. "The Tintic leads don't run that way. He's out of the district."

But Uncle Jesse never wavered. A friend had refused a large interest in the mine which was proffered him without charge for a bit of legal assistance. Another friend had lent

Uncle Jesse a thousand dollars and



ART SCOTT

was offered a fourth interest in the mine for the courtesy, although Uncle Jesse had agreed to pay interest on the loan, and the principal in full. But the friend made the mistake of sending along with his check a protest "at putting money in a hole in the ground." Uncle Jesse did not like that protest and so returned the check, raising his thousand dollars by means of a mortgage on his home.

Art Scott, though a mere boy, heard these stories and his faith wavered. He knew Uncle Jesse was about broke. One day he met him. "Has the Humbug come in yet?" he inquired.

"Nope," said Uncle Jesse, always willing to talk with any boy.

"Long time, ain't it?" Art asked not too artfully.

"Yeah, a long time," and Uncle Jesse's eyes gazed off at the rock-ribbed sides of Godiva. "A long time," he repeated. "Maybe you're tired of waitin' for that dollar," he suggested. "Would you rather have fifty cents now than a dollar when the Humbug comes in?"

"Yep, I believe I would," said Art Scott, quickly.

"Here's your money," said Uncle Jesse. "Now when the Humbug comes in you won't have a dollar coin—nary a dollar."

"Nary a dollar," Art Scott repeated.

Two weeks later the Humbug did "come in." It turned out ore so rich that Uncle Jesse was wealthy over night—a million dollars or more.

But he was not so wealthy that he forgot Art Scott, his neighbor's boy, even if he was only half past ten. He went over to the boy's home one day and hired him, keeping him on his payroll for months.

And Art Scott, as he juggles his express packages in the office where he works in Provo, often tells of when he traded knives with a millionaire and "came close to getting one of the first dollars to be paid for the famous Humbug," which became the wonder of its age. Uncle Jesse took out of Godiva Mountain approximately thirteen million dollars gross before he died a few years ago.

Pacific Ocean Missionary

(Concluded from page 580)

as Madame Galli Curci, Zane Grey, many movie stars, several of the titled nobility of England, millionaires, and numerous successful business men.

Being a great-grandson of some of the early converts and pioneers of the Church in Australia, Elder Alward has made Salt Lake his headquarters when he is not traveling. Originally coming from Australia, he was living in the city of Newcastle, in the state of New South Wales, actively interested in the Church of England (Episcopal) when the missionaries returned to that city after many years' absence, and after attending street meetings and cottage meetings he joined the Church of Jesus Christ of Latter-day Saints, being baptized prior to his parents. Years later he had the privilege of baptizing his father.

Recently Elder Alward returned to Salt Lake City from a three months' visit to Australia where he attended the Centenary celebrations, which were held in Sydney, and visited in several Australian states, attending conferences during the visit of Elders George Albert Smith and Rufus K. Hardy. He assisted in newspaper publicity during the stay of these two brethren in Australia.

Recently Ben Alward brought to President Grant a football autographed by many famous Australian Rugby stars which had been presented to the L. D. S. basketball team of Melbourne, composed of seven Mormon missionaries, in appreciation of their demonstrations of American football blocking, passing, and tackling before Australian football audiences numbering from 5,000 to 40,000 people.

Elder Alward is brother of the Honorable Fred S. Alward, Lieutenant-Governor of Nevada, who is a former missionary to Australia and still actively engaged in Church work.

The seven Mormon athletes preaching in the "Land Down Under" have been exceptionally successful with their basketball team. They have defeated most of the outstanding quints in Melbourne, a city of more than a million population. Recently they defeated the champions of the state of Victoria. Members of the club are: Elders John T. Williams, Norman Everett, K. Barton Olsen, Kenneth E. Wright, Capt.; Frank Bailey, Reed Richardson and Byron T. Moore.

After recent Mormon missionary athletic activities in Port Melbourne, a Melbourne newspaper reported:

WATCH MORMONS THROW

At Port Melbourne each of the squad was presented, on behalf of the Council, with a medallion that bore the crest and motto of the city. . . .

The Mormons are teetotalers, so the Port committee closed its private bar for the day and joined the Americans in drinking healths in milk. The visitors will have a grid-iron football sent to the club from America, in some little measure of their appreciation.



Homing

CONDUCTED BY MARBA C. JOSEPHSON



REMEMBERING BIRTHDAYS

By Laura Gray

Issued by the National Kindergarten Association, 8 West 40th Street, New York City

SIX-YEAR-OLD Tommy counted pennies, nickels, and dimes spread on the floor. "Fifty cents!" he announced at last.

"I've got money, too!" beamed his four-year-old sister Mary, clutching coins from her money-box.

"Quick, hide them! Here comes Mother!" Tommy sat on his.

But it turned out that the sounds along the hall were made by Father.

"We want to buy Mother a birthday present." Both children dropped their savings into his hand.

"Sh, not so loud!" he said, smiling, as he softly shut the door. Then he settled into an armchair and took his little daughter on his knee. "Yes, you can buy a nice present with that."

"Buy Mother a dolly's tea-set!" piped Mary.

"Mother doesn't want that!" scoffed Tommy, hands deep in the pockets of his short trousers.

"What does Mother like very much herself?" asked Father.

Several things were named before Tommy thought of "pretty cups to put in her china closet."

"Would you like to see what I have for Mother's birthday?" asked the father. "Can you keep a secret—until tomorrow?"

They were both sure they could. He drew a small box from his pocket and showed them a beautiful little wrist watch.

"That's just what she wants! I heard her say so!" exclaimed Tommy, as he examined the lovely gift.

"Now you two run down to the store and buy the cup and saucer. I'll keep Mother safe until you come back."

"We're going to give Mother her breakfast in bed tomorrow," Tommy whispered aglow, and they were off, hopping and skipping with delight.

Birthdays are too wonderful to lose sight of—in childhood years, at any rate. It is easy enough for youngsters to look forward to their own birthdays, and they can be taught to enjoy making another happy on his festal day.

But when the family income doesn't quite cover daily needs, birthdays sometimes seem like nightmares—that present that must be bought! "Make presents," someone suggests. Good advice, if strength and time are not already overtaxed.

But it's wonderful what little things make a birthday happy. In one family the birthday child is allowed to choose

the pudding for dinner. Surprising the fun there is in this! An especially hearty birthday hug from Mother is another looked-for event. A homemade cake, with such simple things as a penny, thimble and glass marble or china doll, each wrapped in wax paper and hidden from sight, brings unforgettable delight.

Some special notice from every member of the family enriches the day. Brother does Sister's chores, and the compliment is returned on Brother's birthday. It's the loving thought that makes the day memorable. Birthdays are well worth-while.



Here's How—

Beauty may be only skin deep, but how the skin does appreciate feeling the beautiful smoothness that Linit can impart to it. Linit is made from corn, which is recommended for use on the tender, sensitive skin of babies—and it can give to your skin that same refreshing quality that makes it good for babies.

How's for trying this for the dinner that must be something extra special?

CLAM FRITTERS

¾ c. Globe "A1" Pancake and

Waffle Flour

1/8 t. pepper

1½ tb. minced onion

2/3 c. milk

1/2 c. minced clams (fresh or

canned)

Globe "A1" oil

To pancake flour add pepper and onion; turn into the milk, beating until smooth. Fold in clams and drop from a tablespoon into deep, hot oil (370 degrees) until golden brown. Drain on absorbent paper. (The batter may be baked on a hot griddle as for pancakes.) Serve with the following sauce:

1 c. tomato sauce

1 c. chili sauce

1/2 t. chili powder

1/2 t. salt

1/4 t. pepper

1/4 t. garlic salt

Dash cayenne pepper

t. t. Worcestershire sauce

Horseradish to taste

Heat all ingredients in double boiler and serve hot.

Rooting the Peg

(Concluded from page 604)

said to me, "Drive it in. Drive it in hard." I didn't want to, but he wanted me to, and I did.

Well, he got down there and chewed the grass, and he rooted it with his mouth. The rule is not to use your hands. He finally came up with the peg in his mouth. I was never more proud of my father in my life. It taught me a lesson to be square with my fellows. It taught me that if you have to root the peg, root it, and root it right.

The next thing that happened was that we played again, and this time he beat me—and I got down and rooted that peg just as hard as he had. And when I pulled it out I was just as proud as I could be.

There is a wonderful principle in that. Everybody should play mumble-peg to learn that lesson, and if you have to root the peg, then root it right.

MY DAUGHTER-IN-LAW
COOKS AS WELL AS I DO
SINCE SHE CHANGED TO
GLOBE "A1"



Smart women
are changing to
GLOBE "A1"

GLOBE
"A1"
All-purpose
FLOUR





On the Book Rack

THE MAGIC SPEAR AND OTHER STORIES (Louise Crane, Illustrated, Random House, New York, 1938. 244 pages. \$2.50.)

IN THE foreword written by Dr. Lin Yutang, one significant statement is made, "It is by our imaginations that we shall come to know each other (i. e., the Chinese and the Americans) better."

This book is a collection about the heroes and heroines of China whose lives have been interwoven into the

lives of the Chinese boys and girls through the story-telling fests and through the theater, to which the very youngest children are taken regularly in order to teach to those unable to read their history and national ideals.

"The Magic Spear" sounds similar to the George Washington story with overtones of Nathan Hale.

The collection includes twelve stories all of which emphasize the sterling qualities of diligence, honesty, gratitude, loyalty which people all over the world will do well to learn.

The book is well illustrated, is print-

ed on good paper, and is in a readable type.—M. C. J.

MASTER BUILDERS OF SIXTY CENTURIES (John Anderson Miller, D. Appleton-Century, New York, 1938. 315 pages. \$3.00.)

BUILDING a thorough respect for the achievements of all builders from the earliest recorded history of man is the accomplishment of Mr. Miller in this book. Mr. Miller, a trained engineer, understands the principles of construction as well as the working of the human mind. Beginning with the great pyramid of Cheops, Mr. Anderson leads us into all countries of the world to look at the tremendous accomplishments of mankind. In Babylon, China, Yucatan, Rome, Greece, Syria, France, Holland, England, America, Mr. Anderson has gathered the choicest stories of these master builders in order that he may stimulate our youth and older folk today with the majesty of man and the glory of his ability.—M. C. J.

THE HOBBIT (J. R. R. Tolkien, Illustrated. Houghton Mifflin Company, 1938. 310 pages. \$2.50.)

FROM the moment that the title registers until the end of the book, the reader is transported into a world of fantasy and make-believe that is very much akin to that of *Alice in Wonderland*. Essentially English in its locale and setting, it finds much response in the hearts of make-believe people regardless of nationality.

Instead of the looking-glass which opened the door for Alice, the hobbit-hole opened an entirely new world on Bilbo Baggins, the hobbit. From a snug little home in the hill, he was led into all kinds of adventure and even wealth. Which may mean that he who saves will lose, while he who ventures will win.

The colored plates also make the book a very inviting one to peruse.

PLOT AND COUNTERPLOT IN CENTRAL EUROPE (M. W. Fodor, Houghton, Mifflin Company, Boston, 1937. 317 pages. \$3.50.)

TAKING the countries south of Hitler, the author analyzes situations interestingly and completely. In the light of recent happenings in Austria, his conclusions seem prophetic. Fodor's understanding of the peoples who make up the southern part of Europe has been included in the book and will serve to clear many questions that casual observers of European affairs have not understood.

With all the erudition he displays,

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The Voice of the Intangible	2.00	1.50
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in a knowledge of the historical and political complexion of the countries he treats, he also knows how to word his information invitingly. *Plot and Counter-Plot* answers the "why and wherefore" of the tricky happenings in Central Europe.—M. C. J.

THE OLD SHERIFF AND OTHER STORIES
(Lafayette Hanchett; Margent Press, New York; illustrated. 206 pages. \$2.50.)

FROM a life crowded full of rich experiences Lafayette Hanchett has compiled these stories of the West he knew through intimate association with it and the men who did much towards making the West.

"The Old Sheriff" was Uncle Billy Cosens, of Middle Park, Colorado, a man who had done much in his day to tame the West. The stories connected with the Old Sheriff are not significant although they are interesting.

To the inter-mountain dweller those which picture the activities of D. C. Jackling and Samuel Newhouse are probably best.

Mr. Hanchett tells his stories in a direct and simple manner, using conversation to enliven them.

The book, printed on beautiful paper, is divided into three parts: "About Pioneer Days," 15 stories; "About Big Business," 6 stories; "About Travel Adventures," 17 stories.—Harrison R. Merrill.

BREAKFAST WITH THE CLOWNS
(Rosalie Slocum, The Viking Press, New York, 1937. \$1.00.)

FOR the very young children, this little book filled with circus pictures and with very little writing will offer endless hours of enjoyment. All children are interested in animals and these circus creatures will focus their attention, long after mother has finished reading the thread of a story which binds them together.—M. C. J.

STEP BY STEP IN SEX EDUCATION
(By Edith Hale Swift, The Macmillan Company, New York City. 207 pages. \$2.00.)

THIS book will be greeted by fathers and mothers who wish their children to have a sane education along sex lines.

Dr. Swift has taken an original form for the book. She uses the family circle—father, mother, son and daughter—as a setting. Questions are asked by son and by daughter of either father or mother. There are a few chapters devoted to father's and mother's conferences together, in which they prepare themselves to answer the children's problems. The parent to whom a question is asked does so, without any attempt to defer it to the other parent. . . .

NEW MUSIC COMPILATIONS ANNOUNCED FOR WARD USE

OF INTEREST to Church musicians is the announcement by the General Music Committee, Elder Melvin J. Ballard, Chairman, of a number of outstanding collections of anthems and other selections specially chosen for use in the L. D. S. Church service.

Eight Favorite Anthems is a compilation of choice numbers by Evan Stephens and includes some of his most loved compositions.

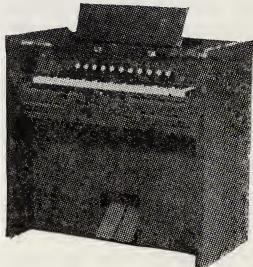
Male Choruses will appreciate the arrangement of "Come, Come, Ye Saints," "The Morning Breaks," and many other favorites in a book entitled, *Sacred Choruses for Male Voices*, by J. Spencer Cornwall.

Of exceptional merit is the compilation of twenty copyright anthems chosen from the publications of Carl Fischer. These anthems are within the capabilities of the average ward choir. Many of them are being sung by the Tabernacle Choir on its Sunday morning broadcasts. The music has been composed by some of the most celebrated musicians of all time. The words have been made to conform to L. D. S. tenets. The *Anthem Collection* is one of the finest books the Committee has ever published.

All of the books are being distributed by the Deseret Book Company.—General Music Committee; N. Lorenzo Mitchell, Secretary.

Step by Step in Sex Education should find a place in every home and should be read, not only by parents, but also by youth.—From a review by Eleanor C. Kemp, M. D. (Parent-Teacher Consultant in Psychoanalysis), San Francisco, Calif.

WRITE FOR CATALOGS AND PRICES—



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DAYNES

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SERVING YOUTH SINCE 1875

Keeping pace with the progress of the great Church which fosters it, Brigham Young University this month passes its 63rd anniversary. Since October 16, 1875, when President Brigham Young endowed it, this institution has grown in extent of service until its influence now encompasses every Stake of Zion.

The Church University seeks to train young men and women for leadership—temporal as well as spiritual. Its lodestars are scholarship, spirituality, character.

FOUNDERS' DAY OBSERVANCE

OCT. 17, 1938

at Provo, Utah

BRIGHAM YOUNG UNIVERSITY

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSOE, AND JOSEPH F. MERRILL

PRIESTHOOD UNION MEETING

DOES every stake Melchizedek Priesthood committee hold regular monthly union meetings with the officers and teachers of the Priesthood quorums? The Council of Twelve believes such meetings are essential to the prosperity of the quorums, the assumption being that these meetings follow programs best suited to the needs of those who attend them.

That such meetings be held has been repeatedly advised in these columns. Please review the following: *Improvement Era*, December, 1937, pp. 768, 769, especially features I-III inclusive; February, 1938, p. 104, column 1; March, 1938, p. 170, column 1, etc.

What to do at these union meetings is clearly indicated in the references given, particularly No. 9, p. 769 of the December (1937) *Era*.

What condition would the auxiliaries of the stakes be in were it not for their union meetings? Would the Sunday Schools, for example, have their present fine state of efficiency had no union meetings of their officers and teachers been held? Officers and teachers, to be efficient, need to be trained for their work. Hence a union meeting may be termed a training school, a place where those in charge of an organization may learn how best to manage it and make it work most effectively.

We urge that the stake Priesthood committee carefully plan a program for each union meeting of officers and teachers, each meeting to consider what is to be done by the groups and quorums during the month—the lesson work, the projects, the activities of committees, etc., and the best way of doing these things.

All who attend the meeting gather for opening exercises and transaction of business common to all, or in which all have an interest. Next (especially in all the larger stakes) there should be a separation into three divisions or departments—High Priests, Seventies, and Elders—each in charge of someone who has prepared to lead the group in consideration of the matters that properly belong to it. After this the groups may reassemble for dismissal.

We hope that all stake Priesthood committees will give earnest attention and study to plans of making their union meetings interesting, profitable, and successful. To bring all the quorums into a newness of life is an objective that will challenge all the wisdom, skill and energy that any stake committee can command. Successful union meetings are a need of the hour.

ACTION NEEDED

THE summer season is generally the period of lowest activity in the

Priesthood quorums. Long hours of toil in the fields, short evenings, holiday and vacation trips, hot weather, and other things incident to this season are all contributing factors. But now summer is over and fall is here. Schools are in full operation. Have all quorum officers and Priesthood committees turned again to their Priesthood duties with more devotion than ever before?

Brethren, stay not your hands. Plan, study, work to lead your quorums to a greater degree of activity than ever before. However good you may have been there is still room for improvement. Perfect your organization, appoint your committees, outline their duties, plan your work, and go enthusiastically at it—these are factors making for success. Be satisfied with nothing less than success. Make the season 1938-39 the most successful in Priesthood activities that your stakes and wards have yet seen.

The third quarter will have ended when this message reaches you. It is hoped the quarterly reports of quorums for the third quarter will reach stake and Church headquarters by the end of the first week in October. Promptness means much to the success of quorum work.

MORE CONCERNING CHINO VALLEY

IN THIS department and elsewhere in the magazine previous comment on the Chino Valley project has appeared. With regard to the manner in which the families were moved from San Diego to Chino Valley, President Macdonald writes:

I enclose herewith a photograph which might be interesting to you from another angle on the Chino Valley Project. Five families were moved from San Diego. Two Priesthood quorums in San Diego were

QUORUM MEMBERS MOVING NEEDY FAMILIES FROM SAN DIEGO TO CHINO VALLEY.



given the project of moving these five families four hundred miles to Chino Valley. It was a real project and a worth-while one; it was marvelous the way these brethren took hold of their duties toward this project.

This photo shows members of the Priesthood quorum as they were loading one of the vans which was used to transport the furniture and belongings of these families. More than twenty members of the quorum actually participated in the operation, while the entire quorum contributed money to the extent of nearly \$300.00 to take care of the expense.

Sincerely your brother,

W. Aird Macdonald.

STAKE TEMPLE EXCURSIONS PROVE SUCCESSFUL

MANY stakes have undertaken stake temple excursions with marked success and enthusiasm on the part of the members. One instance of the spirit attending such outings is related in the following excerpts from a letter from President H. Clay Cummings of Wasatch Stake:

Heber City, Utah

Salt Lake Temple Presidency

May 1 I impose upon your time with a little thought of appreciation for a wonderful privilege you extended to the people of our stake, which has done us so much good. The privilege was to go to that Sacred House as a group of stake workers, united through love, in service to our dead and then after the official work was done to have the very wonderful and inspiring opportunity of a testimony meeting in the Temple Chambers crowned with a visit to the upper rooms.

Brethren, I think possibly many cannot fully understand what a great blessing this favor bestowed upon a stake like ours. We could not until after we had made the visit.

There were two hundred of our people there that night and judging from their expressions and improved attitude it is one of the best things which has happened to us . . .

Although we were just a little detained I have yet to hear the first one make a suggestion of anything but a glorious evening and a desire to repeat. To the contrary, so many have asked "why cannot we go again and at least once each three months."

Sincerely your brother,

(Signed) H. Clay Cummings,

Wasatch Stake President.

THE USE OF INCOME FROM QUORUM PROJECTS

THE attention of the quorums is again called to the fact that the income from quorum projects should be used for the rehabilitation of quorum members, support of missionaries, and other projects, together with a contribution, as may be decided upon by the ward welfare board, to the L. D. S. Church Welfare program. It is generally felt that at least one-half of the quorum income should be retained by the projects for quorum use.

ECHOES FROM PIONEER TIMES

PRESIDING BISHOP HUNTER was harvesting a crop of potatoes on one of the blocks in Salt Lake City. Seeing a boy standing by the fence he asked him where he was from and what he was doing. The boy said he was from the East, living with his sister in Salt Lake City, and was out of employment. The Bishop suggested that if the boy would help pick up potatoes, he would give him a sack of potatoes for his labor. This the boy did; and when he took the potatoes home, his sister was delighted. He repeated the work the next day and so on until the potatoes were all harvested. The Bishop did not want even a boy to be idle, or anyone else who was able to work.

Many farmers and their wives are overworked and might well follow the example of the Bishop, with benefit to all. Even if they are not overworked, they could well afford to divide a portion of their work and in that way help others to maintain themselves.

Bishop David Evans of Lehi advised the people of his ward, in the early days of the Church, to follow this plan.

When my father and mother came to Lehi in the year 1868, in the fall, with nine children of various ages, those who were old enough to work were placed in families of Latter-day Saints to help them in the home, on the farm, or elsewhere. It was not a question altogether as to how much they earned, but it was important to father and mother that they had employment and were not idle; that they might get the experience early in life of maintaining themselves and those dependent upon them. This work and experience was one of the greatest blessings that came to us, their children, for which we shall be ever grateful to them. (Mark Austin.)

ANTI-LIQUOR-TOBACCO COLUMN

ANTI-NARCOTIC LAWS

AL the states of our nation, except three, require the public schools to teach the harmful effects upon the human body of alcoholic beverages, tobacco, and other forms of narcotics. More than one-half the state departments of education have issued special bulletins that give information, methods, technique, time, and place in the school program necessary to meet the requirement of such laws. These methods vary in the several states. Utah's anti-narcotic laws read in part as follows:

It shall be the duty of all Boards of Education and officers in charge of schools and educational institutions supported in whole or in part by public funds to make provision for systematic and regular instruction in physiology and hygiene, including special reference to the effects of stimulants and narcotics upon the human system. (Title 17, Chapter 45, Article 34, Revised Statutes, Utah 1933.)

... may promote education in health and in civic and patriotic service continuing over the entire year, and may raise and expend money for said purposes in the same manner as other money is raised and expended for school purposes. (Title 19, Chapter 27, Article 6; Title 75, Chapter 22, Article 1.)

Any person who furnishes to any minor by gift, sale, or otherwise any cigarette or cigarette paper or wrapper, or any paper made or prepared for the purpose of making cigarettes, or any tobacco of any kind whatsoever, is guilty of a misdemeanor, and shall be punished by a fine of not less than \$25.00 or more than \$299 or by imprisonment in the county jail not exceeding six months, or by both such fine and imprisonment. (Title 93, Chapter 1, Article 12.)

... It is also a misdemeanor, ... for

the proprietor of any place of business to knowingly permit minors to frequent such place of business while they are using tobacco. The term place of business as here used shall apply to any and all such places as shops, stores, factories, public garages, offices, theatres, recreation and dance halls, pool rooms, cafes, cafeterias, cabarets, restaurants, passenger coaches, and waiting rooms. (Title 93, Chapter 3, Article 1.)

A recent excellent bulletin published by West Virginia describes units of study for all grades, and gives methods for correlation with regular school subjects. In addition to such methods, public schools provide opportunities for students in junior and senior high schools in various forms of student organizations to study the problem for themselves and to reach their own decisions. For example, in the Box Elder High School at Brigham City, Utah, last year the boys in the boys' league and the girls in the girls' league ranked smoking as the most unpopular and disliked habit for either boys or girls in the school.

During recent years, in many places, under the leadership of juvenile court officers, public school administrators, Church leaders or other community organization directors, all groups interested in the suppression of the use of narcotics have been invited to inform each other regarding their several efforts. Out of such conferences grow methods for coordinating and directing the total effort of the community. Last year in Sandy, Utah, such a plan was initiated by the principal of the junior high school.

SHALL PRIESTHOOD QUORUMS ACT?

Would it not be well for Priesthood quorums everywhere to inform themselves what the anti-narcotic laws in their respective communities are, especially with reference to minors, and then take steps to encourage their observance and enforcement? We suggest careful consideration be given to this matter.

SHALL THE CAMPAIGN FAIL?

The answer to the question "Shall the anti-liquor-tobacco campaign fail?", should it be asked, would come thundering back from all over the Church, "Certainly not." But to wish success is one thing; to achieve success is quite another.

Most surely every sincere Latter-day Saint would rejoice to learn that no member of the Church used either liquor or tobacco. But is every sincere Latter-day Saint willing to work to this desirable end? Surely, in so far as feasible. Of this there can be no question.

But now, learn the truth. The campaign has been lagging in some stakes

(Continued on page 616)



ABOVE ARE PICTURES OF THE SECOND QUORUM OF ELDERS, OF THE BLAINE STAKE, AND THEIR FAMILIES, TRAVELING SEVENTY MILES INTO THE SAWTOOTH MOUNTAINS ON BIG SMOKEY, THEY BARBECUED AND SERVED FOUR LAMBS. THERE WERE TWO HUNDRED FIFTY PRESENT. THE AFTERNOON AND EVENING WERE SPENT WITH PROGRAM, BASEBALL, AND DANCING.

(Continued from page 615)

on account of good and sufficient reasons, which need not be stated here. But this need no longer be the case. So we now come to you with the simple request that when you are approached to assist in the campaign—to buy and read a booklet, to speak favorably to others about it, to act on a campaign committee, or to serve in any other capacity to further the cause—that you will readily respond. Then the campaign will not fail. But work, energetic work, enthusiastic work, are necessary to make it advance satisfactorily.

ALCOHOL AND INSANITY

DR. T. A. CLAWSON, JR., herewith contributes a brief article outlining clearly another effect produced by alcohol. The evidence against the use of alcoholic beverages is so conclusive and overwhelming that every reasonable person must admit that the Church is doing a fine service to its members in educating them in these matters and helping them to lives of total abstinence.

ALCOHOL MAY PRODUCE INSANITY

Alcohol affects the brain and nervous system more than any other system of the human body, the chief reason for this being the high lipid or fat content of the cells of the brain and nerve tissue which have a special affinity for alcohol and attract it to them.

The effects of alcohol may be transient or chronic depending upon whether the individual is a chronic user or is just temporarily under the influence of it. The transient effects, although usually of a relatively short duration, may be extremely dangerous and even cause death. The severity of these effects depends upon the amount of alcohol taken.

The small amount of alcohol contained in one glass of four per cent beer, about two teaspoonsful, will increase the reaction time of a normal individual two or three times. The reaction time means the time required to act after a given stimulus, the twitching of a muscle after a pin stick or the muscular action brought about by a given thought.

The normal reaction time is one-fifth of a second, while the reaction time after one glass of beer is two- or three-fifths of a second. The difference in this reaction time means a great deal to a person driving an automobile. Applying the brakes two- or three-fifths of a second late may mean a serious accident.

The amount of alcohol contained in two glasses of four per cent beer will produce about one-tenth of one percent concentration in the blood. This concentration produces a diminution in judgment and the individual becomes careless and fluent in his talk.

Two-tenths of one percent concentration in the blood produces flushing

of the face, clumsiness, and loud, boisterous talk. Three-tenths of one percent concentration produces mental confusion, disturbance in equilibrium or balance and lack of coordination or the inability to perform coordinated muscular movements such as threading a needle, writing, etc. Four-tenths of one percent concentration produces marked instability; the individual will fall down or sit in a stupor, is helpless and unintelligible. Greater concentrations of alcohol than four-tenths of one percent in the blood will produce unconsciousness, paralysis and even death.

Alcohol affects the brain inversely to the order of its development. The higher functions of the brain which have developed last, namely, judgment, reason, memory, and capacity to think are affected first, while the primitive functions such as muscular movement are affected last, as has been shown above in the reactions produced by the different concentrations of alcohol in the blood.

The successive stages of intoxication are similar to the stages of insanity, and the acts performed by an individual under the influence of alcohol are the acts of a disordered mind or an insane person.

The sex instinct is an emotional instinct common to both man and animal, but controlled in man by the higher mental functions—judgment, reason, and the knowledge of right and wrong. When intoxicated, these mental functions are weakened or paralyzed and man acts similar to an animal, but with less judgment, uncontrolled and promiscuous.

The great danger then of even the transient effects of alcohol, excluding death, is that the individual is really mentally disordered or insane and will perform acts against himself and society which he normally would never do. Society and the law excuse the organically insane person from blame, but temporarily insane or intoxicated persons must pay the price, even though their acts might be of the same nature.

MELCHIZEDEK OUTLINE OF STUDY FOR NOVEMBER

Text: *The Word of Wisdom—A Modern Interpretation*, by John A. Widtsoe and Leah D. Widtsoe.

LESSON XVIII

HARMFUL HUMAN DRINKS (Second part Chapter 16)

- I. Drinks to be Avoided.
 1. All fermented drinks contain alcohol in some proportion.
 2. The danger of mildly fermented drinks.
 3. The cocktail habit a dangerous one (see page 223).
 4. The wise procedure for hostess and guests.
 5. Ciders and root beers are good drinks if used fresh.
- II. Chemical Flavors and Colors in Drinks.
 1. Temptation to use because of cheapness.
 2. Grave danger in their use.
 3. To be physiologically safe must get rating from Consumers Research or other bureau which will give the truth.
 4. Relation between coal tar derivative benzopyrene and cancer.
 5. Extreme caution is necessary.
- III. Soda Pops.
 1. Beware of their use, for reasons already given.
 2. Synthetic flavors and colors are often dangerous.
 3. Safety only in the use of natural food and drinks.
- IV. Review of Articles in *Era* for September.
 1. Discuss harmful drinks mentioned.
 2. Danger of all caffeine-containing drinks.
 3. Especial danger when mixed with syrup.
 4. The evil of the coca-cola and similar habits.
 5. Prevention better than cure.

QUESTIONS, PROBLEMS, PROJECTS

1. Why is it folly to believe that the latter part of verse 17, Doctrine and Covenants, Section 89, refers to beer and other fermented grain drinks?
2. Why is it desirable to take a stand that no fermented drinks whatsoever should be made or served in your home? What is your responsibility in this regard?
3. What have you to say regarding the "cocktail habit"? Discuss fully its physiological and social reactions.
4. What is your opinion of the use of synthetic flavors and colors for food and drink? Why is their use so expensive physiologically even though they may be cheap in a monetary way?
5. If possible, make a full report on the March 1, 1937, issue of *Life*, page 13. What is its significance in this modern world? How may this knowledge be applied in your family?
6. If only natural flavors and colors for drinks are used, how may monotony be avoided? In what way is nature a lavish provider?
7. Why are the coca-cola and similar habits so dangerous? What may you do to protect yourself and warn people of its dangers?
8. What drinks would you advise for use in ward socials and picnics? For parties in your own home?

LESSON XXIX

"PRUDENCE AND THANKSGIVING" (Chapter 17)

- I. Need of Wisdom.
 1. In all requirements of life.
 2. Especially in health habits.
 3. Health advice of our Heavenly Father other than that of Word of Wisdom.
- II. Prudence.
 1. Define.
 2. Need of intelligence.

3. Need of knowledge.
 4. Responsibility of parents.
 5. Beware of advertisements—use judgment.
- III. Thanksgiving.
1. Importance of right mental attitude.
 2. Influence of mind over the body.
 3. Man is a literal child of his Heavenly Father.
 4. Care of body a sacred trust.
- IV. Work as a Health Habit.
1. Work is a blessing; not a curse.
 2. The idler is a human parasite.
 3. Our Heavenly Father's command.
 4. Children to be taught early.
- V. Recreation and Rest.
1. All work and no play makes every-body "dull."
 2. Body requires sleep or becomes poisoned.
 3. Modern man has too little sleep.
 4. Children in especial need of sleep.
 5. Re-creation of body by play is a decided health requirement.
 6. Wise division of the twenty-four hours.
- VI. Need of a Sound Religious Philosophy.
1. Aids in adjustment to life's problems.
 2. Anger and other passions detrimental to health.
 3. Love is the best health tonic.
 4. Prayer as a ladder to source of health.
 5. Greater light may come from time to time.

QUESTIONS, PROBLEMS, PROJECTS

1. Discuss in full the latter part of verse 11 in Doctrine and Covenants, Section 89. In what way is great wisdom shown in this statement?
2. Why is one not a "faddist" who studies the subject and takes an intelligent interest in his food habits? What may one do to keep from becoming "cranky" on this subject?
3. Divine prudence and explain its application to man's food habits.
4. Why do you think the care of one's body is a sacred trust?
5. Discuss the old saying: "All work and no play makes Jack a dull boy." Apply it to the needs of the mature people of your group.
6. Why is the proper amount of sleep so essential to the health of all human beings? How may one establish this essential habit? Find in the Doctrine and Covenants and discuss fully the advice from our Father which says, "Retire to thy bed early that you may not be weary; arise early that your bodies and your minds may be invigorated." How does this apply to everyone? To you and your family?
7. Section 88 of the Doctrine and Covenants contains some excellent advice on health. Explain all such advice to be found therein.
8. Discuss and apply this statement: A correct mental attitude, dependent upon a sound religious philosophy, is necessary for good health.
9. Why is it good health advice to love one's neighbor as one's self? Enlarge upon this statement and give experiences that prove it.

LESSON XXX

REWARDS OF LIVING THE WORD OF WISDOM
(Chapter 18)

- I. A Principle with a Promise.
1. The benefits of obedience thereto.
2. The three promised rewards.
3. Implication of a fourth reward.

4. Proven by the history of the Latter-day Saints.
- II. The Measure of the Promised Rewards.
1. Evidence of bodily vigor.
 2. Vital statistics gathered in nations and by the Church.
 3. Comparison of the birth and death records in the United States and other nations.
 4. Comparisons of mental health.
- III. Health Protection.
1. Statistics showing deaths from different diseases.
 2. Reference to chapter 2.
 3. Increase among Latter-day Saints of cancer, heart disease.
 4. Excessively high mortality from appendicitis in Utah—a warning of faulty nutrition.
 5. Dr. Francis W. Kirkham's study.
- IV. Nutrition and Mental Health.
1. Wisdom is more than knowledge.
 2. Literacy among the Latter-day Saints.
 3. High school and college attendance.
 4. The test of leadership.
- V. Economic Advantage.
1. The cost of living.
 2. High expense as well as bodily harm of all things forbidden in the Word of Wisdom.
 3. Home-owners in the majority.
 4. A cure for the world's economic ills.
- VI. The Word of Wisdom and Morality.
1. A man of knowledge vs. one who is wise.
 2. The marriage and divorce rate.
 3. The records of illegitimacy.
 4. The criminal record.
 5. Crime seldom accompanies full mental and physical health.
- VII. Spiritual Rewards.
1. The greatest of all.

2. Obedience, the beginning of wisdom.
3. A pure spirit connotes clean mind and body.
4. A new wealth of joy.
5. God's promises fail not.

QUESTIONS, PROBLEMS, PROJECTS

1. Why is advice which "shows forth the order and will of God" so binding upon all Church members?
2. Why and in what way do rewards follow this obedience? What kind of rewards await the obedient?
3. Analyze and explain the illustration on p. 237.
4. What proof have we that even a partial observation of the Word of Wisdom has enabled us to claim some of the promised rewards?
5. How do you account for the fact that deaths from ulcers of the stomach and appendicitis are higher among the Latter-day Saints than in the United States? What parts of the Word of Wisdom are being neglected to cause this serious result?
6. What is the explanation of the fact that since the majority of people in Utah are Latter-day Saints yet our state's expenditure for distilled alcoholic liquor (not including beer) was about \$4,090,000.00 in 1937? This means an annual expenditure of over \$7.00 for every man, woman, and child in Utah and over \$20.00 for every adult. What can you and others do to stem this tide of soul-destroying stuff?
7. Review the article on "Liquor," pages 105 and 106, in the *Era* for February, 1938. How does your county rate in this consumption? What may you do to lower this consumption?
8. What are the spiritual rewards of obedience to the Word of Wisdom? To what extent are they operative in our midst?
9. What do you consider the chief reward of obedience to this wise law of health?

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy To The Council of the Twelve Apostles
For the Month of July, 1938

MISSIONARY ACTIVITIES

	July 1938.	July 1937.
1. Evenings or part days spent in missionary work.....	6,921	4,529
2. Hours spent in missionary work.....	15,809	10,243
3. Number of calls made.....	11,706	8,167
4. Number of first invitations in.....	3,720	2,776
5. Number of revivals.....	4,995	2,521
6. Number of Gospel conversations.....	13,249	8,681
7. Number of standard Church works distributed (does not include Books of Mormon reported under item No. 10).....	228	391
8. Number of other books distributed.....	443	585
9. Number of tracts and pamphlets distributed.....	49,187	15,247
10. Copies of Book of Mormon actually sold.....	199	95
11. Number of hall meetings held by missionaries.....	322	199
12. Number of cottage meetings held by missionaries.....	582	493
13. Number of missionaries who attended cottage and hall meetings.....	2,009	2,113
14. Number of investigators present at cottage and hall meetings.....	3,290	2,111
15. Number of baptisms as a result of missionary work.....	123	85
(1) Of people over 15 years of age.....	72	
(2) Of people under 15 years of age:.....		
a. Both of whose parents are members.....	26	
b. Others under 15 years of age.....	22	
Classification not designated.....	3	
16. Number of inactive members of Church brought into activity through stake missionary service during the month.....	252	130

ADDITIONAL INFORMATION

Number of stakes in the Church.....	124	118
Number of stake missions organized.....	119	113

MISSIONARIES ACTIVELY ENGAGED

Number of stakes reporting.....	95	89
Number of districts.....	359	294
Elders.....	246	326
Seventies.....	1,206	919
High Priests.....	286	200
Women.....	326	213
Total.....	2,064	1,568

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

"CAVALCADE FOR YOUTH" INAUGURATES AARONIC PRIESTHOOD EXTENSION PLAN

TO INCLUDE PRIESTHOOD, SUNDAY SCHOOL, AND Y. M. M. I. A.

THE Aaronic Priesthood Extension Plan, successor to and an intensive development of the former Correlation Plan, was formally announced and inaugurated at one of the most largely attended and most important meetings of youth leaders in Church history on Wednesday, September 14. The meeting was held in the Assembly Hall on Temple Square in Salt Lake City and was the first of twenty-five such meetings to be held in as many centers throughout the Church.

The new plan was inaugurated by the "Cavalcade for Youth," a group of twelve youth leaders of the Church, consisting of Elders George Albert Smith and Melvin J. Ballard of the Council of the Twelve, Presiding Bishop LeGrand Richards and his counselors Bishops Marvin O. Ashton and Joseph L. Wirthlin, General Superintendent George D. Pyper and Second Assistant Superintendent Dr. George R. Hill of the Sunday School

Board, General Superintendent George Q. Morris of the Y. M. M. I. A. and his assistants Joseph J. Cannon and Dr. Burton K. Farnsworth, Oscar A. Kirkham, Executive Secretary of the Y. M. M. I. A., and John D. Giles, Field Representative of the Aaronic Priesthood and Field Supervisor of the Y. M. M. I. A.

At the inaugural meeting in the Assembly Hall the new Extension Plan was presented and material and instructions for putting it into immediate operation were given to each of the fifteen stakes represented. The plan contemplates an immediate listing of every boy and young man between the ages of twelve and twenty and the adoption of the permanent Church-wide plan to visit and, if possible, bring into activity every youth in the Church. Under the method adopted by the "Cavalcade for Youth" the Extension Plan is to be put into effect by each stake immediately following the "Cavalcade" meeting in which the stake participates. It is expected that practically all of the stakes of the Church will be visited by December 1st.

"CAVALCADE FOR YOUTH" STAKE GROUPS AND MEETING DATES

Monday, September 26—Ogden.
North Davis, Weber, Mt. Ogden,
Ogden, North Weber, Morgan.
Monday, September 26—Roosevelt.
Roosevelt, Duchesne, Moon Lake,
Uintah.
Thursday, October 13—Richfield.
Sevier, North Sevier, South Sevier,
Wayne, Garfield, Panguitch.
Friday, October 14—Payson.
Nebo, Tintic, Juab.
Monday, October 17—Lyman.
Lyman, Woodruff.
Thursday, October 20—Garland.
Bear River, Box Elder, Malad,
Culver.
Monday, October 24—Los Angeles.
Los Angeles, Hollywood, Long
Beach, Pasadena, San Bernardino.
Thursday, October 27—Rexburg.
Rexburg, Rigby, Teton, Yellow-
stone, Idaho Falls, North Idaho
Falls.
Monday, October 31—McCammon.
Portneuf, Idaho, Bannock.
Thursday, November 10—Fillmore.
Beaver, Deseret, Millard.
Thursday, November 10—Blackfoot.
Blackfoot, Pocatello, Lost River,
Shelley.
Dates for other groups will be an-
nounced in the *Era* for November.

AARONIC PRIESTHOOD CLOSES SUCCESSFUL OUTING AND PILGRIMAGE SEASON

WHAT has been undoubtedly the most successful and the most widely participated in pilgrimage and outing season for the Aaronic Priesthood has closed with the coming of fall. Beginning with pilgrimages to places of unusual interest, because of Lamanite backgrounds, on May 14, the treks to places of historic interest or for pleasure outings have continued throughout the summer months. Reproduced on this page are some of the many photos submitted of these summer activities.

Plans are already under way for the program for 1939 with the hope that during the year every member of the Aaronic Priesthood may have the privilege of participating in an outing under the auspices of his Priesthood quorum.

SALT LAKE STAKE ADULT AARONIC PRIESTHOOD GROUP CELEBRATES SIXTH ANNIVERSARY

THE Adult Aaronic Priesthood group of the Salt Lake Stake, pioneer in Adult Aaronic Priesthood work in the Church, celebrated its sixth anniversary with meetings under the auspices of the adult groups in all wards of the stake



TOP: STAR VALLEY STAKE AARONIC PRIESTHOOD PILGRIMAGE MAY 14, 1938.
CENTER: UNION WARD AARONIC PRIESTHOOD OUTING AT WASHAKIE WARD.
RIGHT: HAWAIIAN MEMBERS OF AARONIC PRIESTHOOD MAKE PILGRIMAGE TO SALT LAKE.
GEORGE ALAMA AND GEORGE KADUPA OF OAHU STAKE.
BOTTOM: ONE OF THE SOCIAL SECURITY PROJECTS—GARDEN PEAS—RICHFIELD WARD, SAN LUIS STAKE.

on Sunday evening, September 18. Under the direction of Elder O. Leo Robinson, stake chairman and one of the veterans in the adult program, the anniversary was made an outstanding event in the stake.

At each meeting the remarkable and decidedly encouraging results obtained in the six years the campaign has been in operation were presented. They included these figures: Adult members in stake, 714; number now responding in program, 125; number responding in past six years, 605; Number of advancements in Priesthood in six years, 366; number ordained Elders in six years, 115; number baptized through class efforts in six years, 45; garden projects under Church Welfare Plan, eight acres of sugar beets nearly ready for harvest; other activities, stake chorus which sang in stake conference, softball tournament with Elders, 20 members now serving as auxiliary leaders and 71 members now engaged in block teaching.

In addition temple work has been sponsored through a director assigned to that activity; a teachers' training course has been conducted for the purpose of preparing members to serve in Church organizations as officers and teachers; musical and other entertainment programs have been sponsored and missionary work carried on among those who are inactive.

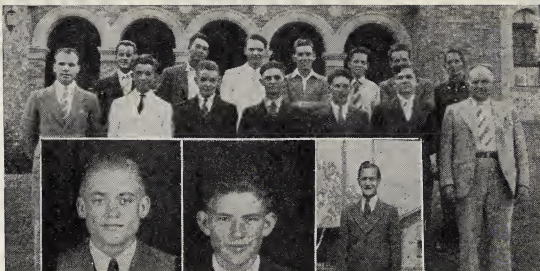
There are nine members on the stake committee who have had full support of the stake presidency, ward bishoprics, ward supervisors and the wives of the members of the groups. In the six years the plan has been in operation the results have fully demonstrated the value of the plan and its effectiveness as a missionary movement. In the celebration of the anniversary all three members of the Presiding Bishopric, the three members of the stake presidency, members of the high council, and others were speakers at the services held in each of the thirteen wards of the stake.

AARONIC PRIESTHOOD OF RICHFIELD WARD, SAN LUIS STAKE, ACTIVE IN WELFARE PLAN PROJECT

MEMBERS of the Aaronic Priesthood of Richfield Ward of the San Luis Stake in Southern Colorado, under the direction of the counselors in the ward bishopric, J. Howard Shawcroft and J. Donald Hutchins, have engaged in one of the very successful Welfare projects of the year. Members of the group joined in a project to raise peas for canning. The photo on the preceding page shows one group of Aaronic Priesthood members hoeing the pea garden under assignment of the ward bishopric.

EL PASO TEACHERS' QUORUM MAKES NOTABLE RECORD

FROM El Paso, Texas, in the new Mt. Graham Stake comes a report of



EL PASO WARD TEACHERS' QUORUM

Left to right, front row: Harold E. Turley, supervisor; Wayne Stevens, Jed Moffett, Virgil Taylor, Devon Payne, Warren Odeirk, Tremal Pauly, 1st counselor in Bishopric.

Back row, left to right: Jesse Martineau, Roynal Lunt, Norman L. Taylor, Franklin Gonzales, Verl Taylor, Rex Bryan, Douglas Bryan.

Inserts, left to right: Dewey Bluth, William Farnsworth, Earl Taylor.

outstanding work of the Teachers' quorum of that ward. Bishop A. L. Pierce, whose interest in boys has been demonstrated many times in the past, has submitted the record of his Teachers' quorum.

This quorum, in the past year, has accepted its full responsibility for the ward teaching district assigned to it and has a record of 100% visits during the entire twelve months. They have made 287 visits to homes, and reports indicate that the quality of their teaching has been excellent. There are 18 Teachers in the quorum, four addi-

tional members having been ordained Priests during the year.

Commenting upon the splendid work of these young men, Bishop Pierce writes:

The success of this group in making this fine record is due largely to good leadership by men who understand and love boys. Brother Harold Turley, as supervisor, has taken a real interest in the boys not only in Church work but in furnishing them with social activities. He has not had to do any of the ward teaching himself. The boys have done it on their own account with his encouragement.

THE WORD OF WISDOM REVIEW

A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health

MANN SAYS "NO DRINKING"

VERY much in the swim these days is Matt Mann, swimming coach at the University of Michigan.

When asked the other day what he thought about drinking, Coach Mann gave a statement as clear-cut as his best swan dive.

I am against the use of alcohol by anybody, not just college students.

Mann believes that Coach Fielding H. Yost, long prominent as Michigan's head football coach, knew what he was talking about when he said: "Alcohol never made anything but a bum."

Speaking from his experience with thousands of students, the Michigan swimming coach says:

We cannot get the best out of our boys and girls if they bog up their mentalities by stupefying alcoholic liquor. All start out as a joke, and because a youngster will not take a dare, drinking becomes in a short while a very bad habit. Anything that tends to dim the mind for clear thinking is not worthwhile. The pace at which we live nowadays, demanding that everybody be on his toes, certainly cannot be helped by alcohol in any form.

In short, another coach who knows the human body and the performance that perfect bodies can give adds his word to that of other leading coaches: "No drinking!" (From *Allied Youth*.)

THE CHANCE ELEANOR HOLM JARRETT LOST

"I HAVEN'T had a drink in a year and a half. And I'm in the best condition ever! Gee, I wish I could regain my amateur standing!"

So spoke Eleanor Holm Jarrett, "who touched off one of the biggest explosions in sports by trying to mix water and champagne." The statement was made to Jack Cuddy of the United Press Association in March.

Consumption of intoxicants in the U. S. increased at the rate of 500,000 gallons per day last year.

The U. S. government received \$8,223,731 more in federal liquor taxes during 1937 than in 1936.

More than 500 daily newspapers in the United States refuse to accept liquor advertisements.

Ward Teaching

Ward Teacher's Message November, 1938

THE VALUE OF PRAYER

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people; call upon the Lord, that this kingdom may go forth upon the earth, that the inhabitants thereof may receive it and be prepared for the days to come in which the Son of Man shall come down in heaven, clothed in the brightness of his glory to meet the kingdom of God which is set up on the earth." Doctrine and Covenants, Section 65.

ROGER W. BABSON said recently, "What this country needs more than anything else is old-fashioned family prayer." A study of the important subject of prayer is recommended as the Ward Teacher's Message for November. It is urged that teachers make careful and prayerful preparation before going into the homes of the Saints and that the suggestion be made in each home that this subject be given earnest consideration during the month. References suggested for study are Doctrine and Covenants, Section 65—Section 68, verses 28, 33; Matthew 21:21-22; Mark 11:23-26; Luke 11:2-4; also the full text of the hymn, "Prayer is the Soul's Sincere Desire."

WHAT PRAYER IS:

"Prayer is the soul's sincere desire
Uttered or unexpressed:
The motion of a hidden fire
That trembles in the breast."

How to PRAY: "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him."—(Matthew 6:7-8.)

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—(Matthew 6:6; 3 Nephi 13:6.)

PRAY IN FAITH: "Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death." (Doc. and Cov. 8:10.) "He that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." (Doc. and Cov. 68:33; 133:6.)

SPIRIT OF PRAYER: "Prayer does not consist of words, altogether. True, faithful, earnest prayer consists more in the feeling that rises from the heart and from the inward desire of our spirits to supplicate the Lord in humility and in faith, that we may receive His blessing. It matters not how simple the words be, if our desires are genuine and we come before the Lord with a broken heart and a contrite spirit to ask Him for that which we need."—President Joseph F. Smith.

Both family prayer and secret prayer should be urged upon all Latter-day Saints by the Ward Teachers.

REVIVAL OF WARD TEACHING SPIRIT IMMEDIATE AIM

Total Homes in Stakes and Wards..... 130,231
Average Homes Visited Past 6 Mos..... 81,571
Average Homes Not Visited..... 48,660
Average Number of Members Not Visited..... 1,000
Each Month (estimated at 5 per family)..... 243,300
100% Stakes—Franklin, Juárez, Los Angeles, Oneida, Star Valley.

THE record for the first six months of 1938 indicates that in each month more than 30,000 ward teachers—men and young men—left their own homes and families to go out among their neighbors to "preach, teach, exhort, and expound" and to urge the families visited to do their duty in the Church. To this great army goes the thanks and gratitude not only of the Church authorities, but of the heads of the great majority of these families, for spiritual help, encouragement, information and guidance.

This great service army is one of the strongest bulwarks of the Church. Especially in times like these, when spiritual uplift and support are sorely needed, when many are discouraged and down-hearted, when moral standards are crumbling, when the principles upon which the Gospel is

founded are being assailed, the ward teacher who goes into the homes of the Saints with the spirit of his calling and a love of his fellowmen in his heart, is one of the most effective and necessary missionaries in all the Church.

He represents the bishopric. He carries a Churchwide message from Church headquarters. He carries the spirit of the Gospel. He comes to spread good cheer, faith, good fellowship and kindly feelings. But he is also on the lookout for trouble, distress, ill feelings. He is a friend, a guide, a confidant, a peacemaker.

Truly the responsibility of a ward teacher is great. So are his opportunities for service, for personal growth, for satisfaction and for the blessings of the Lord.

Where else in the world can be found an organization which has an official visitor representing its highest local authority, carrying a Churchwide message from Church leaders and seeking the welfare and happiness of every family, make a personal call on more than 6 out of every 10 families every month?

Every ward should so adjust its program and make its plans to insure 100% visits

each month as far as it is humanly possible. Ward teachers are more necessary to the progress and advancement of the Church than many realize.

SPLENDID RECORD MADE IN WARD TEACHING IN FIRST HALF OF 1938

FIVE stakes made a perfect 100% record in Ward Teaching for the first six months of 1938 as indicated in the tabulation of stake reports by the Presiding Bishop's office. Fifty-five stakes were above the 70% mark, a very encouraging showing. It is believed, however, that even better results can be secured by better organization, closer follow-up and encouragement of ward teachers in their important responsibility.

The standing of the stakes above 70% for the six months is as follows:

100%	
Franklin	Oneida
Juárez	Star Valley
Los Angeles	
90%	
Bear Lake	Big Horn
Long Beach	Bear River
Ogden	Moon Lake
Weber	Liberty
Hollywood	Wells
South Davis	
80%	
Grant	Bonneville
Montpelier	Maricopa
Pioneer	St. Luke
Taylor	Highland
San Juan	Logan
Mt. Ogden	Phoenix
Alberta	Pocatello
CACHE	Kolob
East Jordan	Passauna
Idaho	Timpanogos
St. Joseph	Malad
Shelley	Oahu
70%	
San Luis	North Davis
Estancia	Lyman
Reuberg	Sacramento
Alpine	Benson
Granite	Zion Park
Lehi	

The Church Moves On

(Concluded from page 607)

Sunday, August 14, 1938

The new chapel at Lakeview Ward, Sharon Stake, was dedicated by President Heber J. Grant.

Sunday, August 21, 1938

The cornerstone of the Stratford Ward Chapel, Highland Stake, was laid.

Monday, August 22, 1938

A monument marking a Pioneer campsite was unveiled at Bridgeport, Nebraska, honoring the Mormon Pioneers. It was built by the husband of Elizabeth Young Smith, President Heber J. Grant and Elder George Albert Smith were in attendance.

Sunday, August 28, 1938

The cornerstone of the Gilmer Park Ward chapel, Bonneville Stake, was laid.

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,
President and Treasurer.
JOSEPH CHRISTENSON,
Vice President.
ARCHIBALD F. BENNETT,
Secretary and Librarian.

JOHN A. WIDTSOE,
A. WILLIAM LUND,
JAMES M. KIRKHAM,
MARK E. PETERSEN,
Directors.

HAROLD J. KIRBY,
Assistant Secretary.
L. GARRETT MYERS,
Assistant Treasurer and
Superintendent of Research Bureau
ELLEN HILL,
Assistant Librarian.

THE GENEALOGY OF A WHOLE VILLAGE

THE FIRST genealogy for one German village is ready.

The Parish of Lauf, Amt Buehl, Baden (Germany) is the first place to have compiled a book of a complete genealogy. Forty-five thousand entries of the birth, marriage, and death of all persons of that place who have resided there since 1697 are contained in that book. It can be purchased for 4 RM [about \$1.60]. It has 564 pages and gives information for more than fourteen thousand various family names.

As this was done at Buehl, so it is supposed to be done in all German places, to trace genealogies back as far as parish and vital registrations will permit. The work is done by the following organizations: "Reichs-naehrstand, N C—Lehrerbund und Rassenpolitisches Amt der NSDAP." Books of three thousand places are being made at present; of these about fifty will be finished during this year. Fourteen thousand volunteers are working in 350,000 parish registers and have to consider six hundred million single records of births, marriages, and deaths. (From *The National Farmer and Haus—und Bauernfreund*, 29 July, 1938.)

PRESENT DAY HELPS IN OUR GENEALOGICAL ACTIVITY

Adapted from a statement
By EUGENE B. LYNCH,
Supervisor of Genealogy in
the German Mission.

MAGAZINES now being printed in this country are a testimony of the fulfillment of prophecy, because in them are found questions from people asking for information about their forefathers, and also instructions for anyone interested in such research with better ways for accomplishing their ends. Such magazines are filled from cover to cover with information and suggestions on genealogical affairs.

In the magazine, *Familie, Sippe, Volk*, there is an excellent article on "The Parish Registers as a Record Source in Research." There is also an interesting report on "Building a Card Index from Parish Registers." The Lutheran church has gathered in one central place all of the registers from forty-three parishes in Berlin.

Every name in the books, from 1800 to 1874, has been written on an individual card. Each card is placed in alphabetical order in a large card index. Now, when anyone wants information concerning an ancestor who lived in Berlin, he will not have to correspond with forty-three parishes, but with one.

In this same magazine, we find also a few pages devoted entirely to questions from people looking for names, and of course, the important information to accompany them. In these "Research Pages," one can place a question relative to his genealogical work, and expect it to be seen by at least 10,000 people.

Here is an example:

Searching for birth, marriage, and death dates of August Friedrich Siegel. His father was Friedrich August Siegel. Address is Werner Ott, Falkenau (SA.), Rathaus.

The names and addresses of over seventy people appear in this number.

Inasmuch as this interest is so universal in Germany, and as there are so many people using these magazines, it is very probable that we shall find people who are doing work on our lines, and by contacting them, obtain such results as did Brother Wernick in finding a person who had gathered 700 names. We need not purchase these magazines, for many of them are to be found in the city libraries where we live. Along with these magazines, we shall also find newspapers and books which will prove very helpful. Most of the libraries now have special divisions for genealogical material. The use of these magazines, especially to find living people of our own name, cannot be over-emphasized. Here lie probabilities that cannot be lightly overlooked.

Why are all of these names being gathered in this land, if it is not

for the purpose of getting the ordinances in the temples performed? Many are gathering the names, but the responsibility for having the ordinances done lies in our hands. Unto us has been given the Gospel of Jesus Christ. We know the purpose of this great gathering of names. And from us, they, the dead, are expecting the ordinances. The hearts of many have been touched to gather the names, and now it rests upon us who are living in this land, to take the next grand step forward, and give to those beyond that which they are waiting for.

If you have no genealogical committee in the branch you are living in, that need not deter you from doing your genealogical work. This work is of such a nature that it can be done without the help of an organization. Naturally, we have to admit that having the organization would be very desirable. It is a *help* organization. But its non-existence in your branch may not be used as a reason for not doing the work. When the Lord through His servants revealed that we were to begin reaping in this field, He did not say wait until you have an organization, or until someone helps you. He said to do it. And we can do it. If you need some help, invite some one in your branch to your home some evening. Get the handbook, *The Practical Guide*, and study it together. It contains all the information necessary for filling out the sheets correctly. Young and old, invite one another into your homes. Let's all take part in making these visits.

Recently we received a pamphlet from the Genealogical Society of Utah in which the following statement was made:

A vast amount of material has come to us from the Swiss-German and German-Austrian Missions. Probably between fifty thousand and sixty thousand individual records have been sent, containing between two hundred and fifty thousand and three hundred thousand names. About fifteen thousand of these have been indexed, and the remaining records are being done as fast as possible. These Pedigree Charts and Family Group Records from Germany are among the most beautiful sent to us from any source.

It makes us all very happy to hear such as this about the records from Germany. Our activity is being noticed.

YOUTH

By Grace Jones Brennan

O YOUTH, you are so lovely,
Why must you leave so soon?
A moment since was morning
And now here is the noon!

Youth waves her fragile fingers
And smiling calls to me:
"I shall return at evening,
Disguised as Memory!"

Mutual Messages

General Superintendency

Y. M. M. I. A.
 GEORGE Q. MORRIS
 JOSEPH J. CANNON
 BURTON K. FARNSWORTH
 OSCAR A. KIRKHAM,
Executive Secretary

General Offices Y. M. M. I. A.
 50 NORTH MAIN STREET
 SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.
 33 BISHOP'S BUILDING
 SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

General Presidency

Y. W. M. I. A.
 LUCY GRANT CANNON
 HELEN S. WILLIAMS
 VERNIA W. GODDARD
 CLARISSA A. BEESLEY,
Executive Secretary

Executives

M. I. A. GROWING IN THE FRENCH MISSION

SISTER RUTH URSENBACH, daughter of President O. F. Ursenbach, recently returned from presiding over the Y. W. M. I. A. of the French Mission, reports progress during the two years of her service. A good start has been made in establishing the Mutual Improvement work in that mission. There are two districts, one including four branches, supervised by Brother August Roubinet; the other including five branches, supervised by Sister Therese Waltz. Both of these leaders are giving faithful attention to the work of the two organizations.

The branches all use our Assembly Programs but only on one evening of each month. In June there was held an M. I. A. Conference in the mountains of Switzerland, 120 people being present, a goodly number for this mission. The M Men and Gleaners also held a banquet at which about 75 were present. When Sister Ursenbach left, the mission was planning an outing for all members as a means of bringing the several branches into closer touch, that greater harmony and "mission-mindedness" might be promoted.

NEW Y. M. M. I. A. BOARD MEMBERS APPOINTED

THE General Superintendency of the Y. M. M. I. A. have recently announced the appointment of two new members of the General Board, Elwood G. Winters and Mark K. Nichols. Both of these men will bring valuable qualifications to the Board, Brother Winters having been engaged in Explorer and Scout work as a member of the Ensign Stake Y. M. M. I. A. Board, and Brother Nichols being Director of Vocational Agricultural Education with the Utah State Department of Public Instruction.

CLASSIFICATION OF BOOKS

By Aurelia Bennion

YOU have accessioned the books of your library and prepared them for circulation. (See August and September numbers of the *Era*). Now we come to the classification of them. The

CONCERNING PHOTOGRAPHS FOR PUBLICATION

WE have greatly appreciated receiving your photographs in the past and we have now reached the time when your generous response forces us to be more exacting in the matter of photographs for publication.

With 124 stakes, more than a thousand wards, and 36 missions all sending us photographs for publication, our space does not begin to permit us to use all of them. We ask you therefore to observe the following rules in submitting photos:

RULES FOR SUBMITTING PHOTOS

1. Photos should represent some unique or unusual activity, event, or feature. Routine subjects (such as queens of Green and Gold Balls) are of such frequent and usual occurrence as to be of doubtful Church-wide interest.

2. Photos should be clear, sharp, glossy prints (8 x 10 inch size preferred) and must become the property of *The Improvement Era* if used. (Our artist trims and cuts them in making layouts.)

3. Photos must have identification attached to the photograph (preferably by pasting an identifying sheet of paper at the bottom or writing lightly in ink on the back). Identification should include name and position of sender, name of ward and stake, brief description of event, date of event, and names of principals involved.

most generally used system in libraries is the Dewey decimal. It is so elastic that no matter how large the collection of books becomes, the system expands to cover it.

The following is the simplest form to be used. I shall not give the numbers of each division, but just those that you may have occasion to use.

000 General works:	150 Psychology
i. e., encyclo-	170 Ethics
pedias, news-	200 Religion
papers	220 Bible
100 Philosophy	

270 Religious history	640 Domestic economy
298 L. D. S. (Salt Lake Public Lib.)	700 Fine Arts
300 Sociology	710 Landscape gardening
370 Education	720 Architecture
390 Customs, costumes, folklore	740 Drawing and Designs
400 Philology	750 Painting
500 Natural sciences	780 Music
600 Useful arts	790 Amusements
630 Agriculture	800 Literature
	900 History

Now, suppose you have three books of psychology—one by Bruce, another by James, and another by Rinck. How are you going to distinguish them—all in the number 150? In each case add to 150 the first letter of the author's name. You have then 150 B, 150 J, 150 R.

The next question is, if there are six books, two by authors whose names begin with "B", two beginning with "J", two beginning with "R", how can they be distinguished? According to the Cutter system, these with the Dewey Decimal system, these numbers following the author's initial, are given. But because of the length of it, the following is the rule and you must figure it out yourself with the help of two examples.

This second number which follows the author's initial is determined in this way: They range from 10 to 100.

Barton	10	Sa	21
Benton	47	Sc	37
Bither	62	Se	53
Blithe	64	St	56
Boone	72	Smith	74
Bruce	88	So	77
Bunce	94	Su	39
Byrne	99	Sy	94

If you have two psychologies by Smith, James and Donald, you will find that the James Smith number will be 150 S 741 and the Donald Smith is 150 S 74. In other words, it may be necessary to add a figure to your author number. Now you have made up the call for the book—the class No. 150 and your author, number S 74, or 150 S 74, which now should be written on the title page of your book, near the accession number and on the label at the back of the book. If you will read the preceding article in the September number of the *Era*, you will notice the book card to be kept in the pocket of the book while the book is on the shelf. (See Fig. 2, p. 262.) On the second line in place of 201 L write for James' Psychology 150 J 29 or whatever call number you give the book.

"BEFORE" AND "AFTER" PICTURES OF THE BOUNTIFUL HOME OF S. H. RUMEL, FIRST COUNSELOR, Y. M. M. I. A. SOUTH DAVIS STAKE.



said: "Dad, don't you think we'd better touch a match to it?" But there the house was, and something had to be done about it, so with the aid of a good carpenter and Hal, the artistic member of the family, we started.

All partitions were removed. What was originally a small porch at the back became a utility closet. Another porch on the front is now an interesting alcove large enough for the piano and radio at one end of the living room. A fireplace adds interest to the living room inside and the rock chimney improves the appearance of the outside.

The house was too small for the necessary two bedrooms so a closet just large enough for a rollaway bed solved the problem and has been a real convenience. A bay window was built in the diningroom affording room for house plants. The kitchen, small but convenient, and the bedrooms have been equipped with the necessary cupboards and closets, and a semi-basement furnishes storage space.

Nature provided a beautiful setting against which the house was placed. Chokecherries, hawthorne and oak brush grow abundantly along the creek which runs diagonally through the grounds. We have added lily pools, rock gardens, and borders of flowers and shrubs which can be enjoyed at all seasons of the year, and which form a pleasing setting for our white house with its red roof.

This account, and the accompanying pictures, are witnesses of what vision, purpose, and work can do in home, church, and community beautification.



Frank W. McGhie, chairman; Dr. Franklin S. Harris, Homer C. Warner, Floyd G. Eyre, Werner Kiepe, Dr. Wayne B. Hales.

WEST JORDAN LEADS IN MASTER M MEN

THE distinction of having the largest number of Master M Men of any stake in the Church has been claimed by West Jordan Stake. As the result of an energetic campaign covering several months practically every ward in the stake qualified one or more Masters, giving the stake the lead of the Church.

Other stakes, including Ensign, a very close second to West Jordan, are planning active campaigns during the

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Adults

Axel A. Madsen and Grace C. Neslen, chairmen; Richard L. Evans, Dr. L. A. Stevenson, Aurelia Bennion, Gladys E. Harbertson.

THE ADULT THEME-PROJECT

WE will raise the cultural tone of our surroundings by beautifying our homes, our places of worship, and our communities.

Many generalized statements have been made concerning the Adult Theme-Project and its objectives and possibilities, but it may be that Adult class leaders and members will find greater stimulation this month in the success story of a specific project, and so we are presenting here a story in word and picture of the notable undertaking of S. H. Rumel, 1st Counselor in the superintendency of the Y. M. M. I. A. of South Davis Stake, who now resides at Bountiful, Utah. Writes Brother Rumel:

One day while idly glancing through the "For Sale" column of the paper, I was

intrigued by an item reading "House for sale, \$85.00." It didn't seem possible that for such a sum one could get anything worth living in, but as the day sped on the desire to investigate became stronger and the next day found us on the "west side" beginning an adventure in remodeling. We found a one-story rectangular house badly in need of paint but with frame work in good condition. The more we studied it the more sure we were that it had possibilities, and a few days later we were the owners.

When the movers reached Bountiful, a small group of astonished observers had gathered, and we were somewhat embarrassed by their frank comments. I'm sure most of them doubted our sanity and we weren't so sure about it ourselves. Hal

WEST JORDAN STAKE MASTER M MEN



coming season and it is expected that the total throughout the Church will soon approach the 1,000 mark.

M MEN SCHOOLS TO BE HELD CHURCH-WIDE

M MEN schools, which were so successful in motivating the various phases of the program last year, will again be conducted during October, November, and December. Plans have been completed for sessions in some twenty centers throughout the Church, extending into Canada and to the Mexican border. M Men standards, the Master M Men program, the Theme-project, athletics, joint activities, and other features of the program will be discussed in all-day sessions in some areas and in periods covering two evenings in other sections.

District and Stake M Men supervisors are being sent the schedules and programs for the schools with an intensive follow-up plan designed to bring out the largest possible attendance.

Explorers

John D. Giles, chairman; M. Elmer Christensen.

FIRST EXPLORERS COMPLETE OFFICIAL PIONEER TRAILS TREK

EXPLORERS of Belvedere Ward in Los Angeles Stake were first to complete the official trek over the last 36 miles of the Mormon Pioneer Trail from Henefer, Utah, to the site of "This is the Place" monument at the mouth of Emigration canyon. The trek, a special project of the Explorers of the Church, sponsored by the Explorer committee of the General Board of the Y. M. M. I. A., is designed to bring to Explorers a better understanding of conditions on the trail and the hardships and triumphs of their Pioneer ancestors.

The official trek is intended to cover two nights and two days. It may be taken only by registered Explorers, and groups anticipating it are required to register at the general offices of the Y. M. M. I. A., 50 North Main Street, Salt Lake City, for instructions and information.

The first trek, made by the Explorers from California, was led by Geert Hulshoff, Explorer Chairman of Los Angeles Stake, and until recently Explorer Leader for Belvedere Ward. The two boys accompanying him were George Clark and Guy Heder. Both earned the trip by outstanding achievement during the past year. At the end of the trek they were met at the mouth of Emigration Canyon by General Superintendent George Q. Morris, Explorer Chairman John D. Giles, and



BELVEDERE WARD EXPLORERS WITH OFFICIALS AT "THIS IS THE PLACE" MONUMENT. (SEE ACCOMPANYING STORY.)

M. Elmer Christenson, vice chairman of the Explorer Committee of the General Board.

The second group to make the trek included Kenneth Hill, Jed Stringham, Howard Page and James Burns of Troop 308 from Bountiful Second Ward, South Davis Stake. Other groups have registered for early pilgrimages and additional inquiries indicate that a splendid tradition will be developed in connection with this historic trail.

EXPLORER INSTITUTES WILL MOTIVATE PROGRAM

ACTIVE motivation and extension of the Explorer program over the Church is to be undertaken by the General Board of Y. M. M. I. A. through its Explorer Committee during the fall and winter season just ahead. More than twenty institutes for Explorer Commissioners and Leaders and M. I. A. Executives are scheduled to be held between September 28 when the first one is planned and December 1. Subjects for discussion at the institutes will include cooperation with the Priesthood and the challenge of the "Cavalcade of Youth," The Pioneer Trail Trek, The Theme-project for 1938-9, Legend of the Arrowhead, The Reading Course, "Messages and Characters of the Book of Mormon," Log of the Explorer Trail No. 8, Joint Social Activities with Junior Girls, and Vanball.

Members of the Explorer Committee of the General Board will cooperate with Scout Executives in conducting the institutes. Executive officers of the Y. M. M. I. A., especially in areas where the Explorer program is not thoroughly established, stake Commissioners, ward leaders and stake and ward Explorer committees will be especially invited and urged to attend. Dates and places for the institutes are being sent to stake superintendents.

DENMARK REPORTS SUCCESSFUL M. I. A. CONFERENCE

THROUGH President Mark B. Garff of the Danish Mission has come the

report, by Homer P. Andersen, of a successful M. I. A. Conference in the Danish Mission, from which we quote:

If numbers participating is the measure, then the most popular feature of the Church of Jesus Christ of Latter-day Saints in Denmark is the Mutual Improvement program. The movement has captured the interest of the youth of the Danish Mission and many more young people who have not yet joined the Church. Singularly enough, the M. I. A. activities have progressed in the Danish Mission with a minimum of effort on the part of missionaries. It is probably the only program in which the local brothers and sisters have been eager to grasp the banner and carry it to heights many supposed were unattainable.

At the time President Holger M. Larsen presided over the Danish Mission he was vitally interested in the progress of the Mission's young people as well as the welfare of the older members. He strove therefore to bring the many social, athletic, and cultural activities of the M. I. A. into action in Denmark. As a visible feature of his planning he inaugurated the annual "Ungdomsstævner," youth's convention, which has grown in activity and spirit until in June, 1938, the M. I. A. Convention occupied the peak position of Danish interest in Church doings.

This year a record number of 400 young people as well as many older members converged upon the middle-July city of Randers from every point of the compass. Sixty missionaries, all serving in key positions in the M. I. A. scheme, also journeyed to the convention scene.

The city of Randers opened wide its arms, and everywhere the Danish Flag shared honors with the Gold and Green banners of M. I. A. Missionaries in that district had obtained the largest hall in the city for the convention sessions, contests, and banquet. Hundreds of hotel rooms were reserved. Saints living in the neighborhood agreed to feed all the visitors that the restaurants couldn't handle. Yet the large number attending the three-day convention taxed these accommodations to the limit. Never before had the city seen so many Mormons, and countless praiseworthy remarks went from mouth to mouth by the concerned Randertites. The M. I. A. Convention was a powerful stimulant that awakened the community's interest in Mormonism.

When young Danish people hold a festive banquet without smoking or drinking, newspapers pour on it as an unusual story. The four hundred young Mormons held their annual banquet in Randers without a trace of tobacco or alcohol and the Randers newspapers praised them highly, calling it "a thing unheard of in Denmark." Newspapers in other cities copied the story of the Convention, spreading the good points of the Mormon youth program throughout Denmark.

The program of the conventions as comprehensive as those carried out by the larger stakes of Zion, included contest activity in swimming, choirs, oratory, drama, male and ladies' quartets and duets, ballet, ballroom and folk dancing, a banquet, excursions and picnics.

The Danes of that section were treated to their first view of American baseball. Elder H. Reed Simonsen of Brigham City, then presiding Elder in Randers, had obtained the use of the city's huge soccer-ball park which was crowded with nearly

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1. A part of the annual M. I. A. banquet held in Denmark.

2. Queen and attendants of Gold and Green Ball, Charlo Branch, Western Montana Dist., Northwestern States Mission, Denmark.

3. A group of winners in song, dance, and drama at the annual M. I. A. Convention, Randers, Denmark.

4. An interesting group of boys called the "Freedom Quintuplets." A mother, two daughters and a daughter-in-law are the mothers of these boys. All living in Freedom, Wyoming, and all born within two months and three days.

5. Queen and attendants of Gold and Green Ball, Copenhagen, Denmark.

6. Santa Ana Ward's presentation "Indian Love Call" —winner of sweepstakes prize in Long Beach Gold and Green Ball "Pageantry of Song" theme.

7. Participation in Long Beach Ward's presentation of "Sylvia" in the "Pageantry of Song" of the Long Beach Stake Gold and Green Ball, for which they were awarded prize for Green group or group of larger wards of the stake.

8. Charleston Branch, South Carolina District, Southern States Mission M. I. A. Softball team. (Two members of the team were not present.)

9. Participants in Wilmington's presentation of "Song of the Islands" for which they were awarded prize for the Gold group (smaller wards of the stake) in the Long Beach Stake Gold and Green Ball.

10. Queen and attendants of Gold and Green Ball, Hull Dist., England.

11. Alberta Stake Queen of Gold and Green Ball, with attendants.

12. M. I. A. Queen of Gold and Green Ball held at Belfast, Ireland.

13. Honor night at Independence, Missouri.

14. Queen and escorts with attendants at the Gold and Green Ball held in Bear Lake Stake.

15. St. Charles Ward, Bear Lake Stake Honor Bee-Hive Girls.

16. Queens and attendants of Idaho Stake Gold and Green Ball.

17. A soft-ball game played by the Danish Missionaries at the annual M. I. A. Convention, Randers, Denmark.

18. Story Telling Festival, Parowan Stake.

19. Queen and attendants of Garland Ward, Bear River Stake.

Mutual Messages

(Continued from page 624)

3,000 spectators plus uncounted boys in tree tops and along board fences. Through missionary contacts with the local press, and by placards in barber-shop windows, the sports-minded from miles around were informed of their unusual opportunity to see skilled young Americans in an exhibition game of one of the favorite sports of the Mormon M Men.

When the game was over, the missionaries won the hearts of the spectators by assembling in the field before the packed bleacher and singing the Danish National

Anthem and the Star Spangled banner, their faces upturned and arms extended to the flags of two free democracies.

MORMON YOUTH PROGRAM PRAISED

WRITING from Rosemead, California, Mrs. Jennie Carlgren Cox, Y. W. M. I. A. President in Rosemead Ward, Pasadena Stake, sends the following word:

I HAVE just returned from a P. T. A. meeting where the efforts of our Church, in giving clean recreation and education to the young people, were so highly praised that I must pass it on to you.

During the course of their board meeting, the president asked for suggestions, and one lady arose and said she would like to see the P. T. A. sponsor activities for the young people of the community. She said: "The Mormons have what they call Mutual, where the boys and girls are given lessons on morals. . . . Every other Tuesday they have a dance that is orderly and clean and I can heartily urge every mother here to send her girls and boys to these dances and I promise there will be no drinking or smoking there. I have a boy who would not miss it for anything and my home is the place where four Catholic boys gather every Tuesday to go to Mutual." (Concluded on page 636)

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She stopped abruptly. Pete had taken one hand from the steering wheel and laid it over hers hiding the ring. "Poor kid," he said.

She wept then, tears of defiance and frustration and finally tears of anguish. Strange, she found it in her heart to be thankful Pete was there beside her.

Somehow they covered the endless miles, and Nancy, now whitefaced and quiet, went reluctantly up the path to the house. A hot quiet lay over the place. At the door she drew back, but Pete took her arm. He opened the door and they went in together.

IT WAS over. Back in the overwhelmingly empty house each took up his accustomed tasks and life went on. Each made futile attempts to fill the vast loneliness. Nancy found herself leaving the oven door down, then remembering, would hastily close it before mother should see.

Nights were the worst. Nancy would wake from a fitful sleep to find her mother lying wide-eyed and silent beside her. How could she be so quiet? How could she each day go on doing the dozens of little things that must be done when her world had changed its orbit? She was more calm than Nancy. Why didn't the futility of it make her weep? Why didn't the knowledge of her wasted life bring tears? Always she had done the things she was doing now. Always there had been hardships. So many dreams had gone unfulfilled. All her life she had been denied until her wants had narrowed to necessities. Why had she clung to convictions when discarding them might have meant a way out? Why hadn't she seen years ago that she was on the wrong road. It was like nothing so much as the trail that lead up Antelope Valley, full of hard climbs and ending in rocks and shrubs.

Over and over the events of the last two weeks marched in disorderly array before the eyes of the girl's mind. Some things were clear cut, such as his face the night of her return. Others, particularly emotions, were confused and overlapping. There had been a sea of

BECKONING ROADS

faces out of which Mother's, bleak and gray, had stayed in her memory. Reid had been there, helpless and a great deal bewildered; hovering over her, showering her with attention, rebelling against this thing that he could not fight or buy. One day there had been Mr. Wood, limping heavily, but helping by his understanding silence.

"I cannot leave now," she had told Reid. "Not just yet."

When he would have protested his father had allied with her.

"Of course not. You stay right here with your mother." Then to his son, "You can make that trip for rams we were discussing a few days ago."

Always in the background there had been Pete. Quiet, unobtrusive. Seeing to this. Taking care of that. He had taken the bewildered boys home with him. He had sent Jon to help Dale.

There had been sounds, too, and words that still echoed through her consciousness.

. . . to come forth in the morning of the first resurrection. This I do by the power and authority . . .

Power and authority! Power and authority. Reid didn't understand that. He was in Chicago now, prolonging his stay until she was ready to join him. As she lay in bed one night Nancy's thoughts were on him and the letter she had received that day. She felt her mother turn.

"Speak to me, mother."

Lying there, speaking into the dark, Nancy's mother talked. She told of a lover gay and ambitious; of a young father glorying in his home and babies; reaching to the future, building dreams upon dreams. It was a father the girl could scarcely remember.

"And have you been happy, Mother?"

"Happy?" the voice hesitated. "No, I can't say I have been exactly happy. Often I have been very unhappy."

"Then why go on with it? Why stick?"

"We were together; and we had something. I have no name for it. Some might call it contentment, or a sense of rightness. I am not sure I know the best word. But we were

building our lives and yours. We were doing the things that were consistent with our ideals. Like coming out here to get land for the boys. If things didn't turn out as we wished—well, then we must build the best we could from there. While we did not prosper as we expected, I hope the boys have learned habits of work and thrift that will better fit them for life. All of it has brought a sense of well-being. I could say, "This is my road. I have traveled it the best I knew and have not dropped by the wayside!"

For some time Nancy pondered that. Your success depended on what your aim was. Considered from that angle Mother had not taken the wrong road even if her way led up Antelope valley. It had been treacherous in places, full of blind turns and rocky heights, but together she and Dad had traveled it. Together they had met and conquered, dreamed and builded; and failed in some minor points. Together they had changed so imperceptibly neither had noticed; and they had not remained in the valley. The road led ever higher.

Now for the rest of the journey mother was alone. She would go on up the way that would eventually end in reunion. That was what love did to a man and a woman. It screened decay. It substituted for unfulfillment. It mellowed understanding and tolerance. It kept them from being content in the valley. It finished in reunion. So it must be with her and Reid.

THE middle of September Dale came in the house to find his mother alone sewing by the window. The little boys were gone and his sister was writing. He sat down by her.

"Listen, mother, I want to talk to you."

She laid aside her sewing. "What is it?"

He hesitated. When he did speak the words came slowly, "Mother, I am nearly nineteen."

"Yes, I know."

"You know, too, I have always wanted to go to school. Some day I may want to farm, but first I want

BECKONING ROADS

learning and understanding. I want to do something on my own."

"What, for instance?" She recognized this as the urge to conquer, to subdue. "There is no more land to be homesteaded."

"No, but land is still a challenge if there isn't any left to give away. So is farming. And that is only one thing out of a world of things. I want to know something as well as Pete knows farming."

"But Pete isn't making anything now."

"That is immaterial. He is alive to new and better ways of doing his work. He will have a full life for he has understanding. That is what I want. What I make is only a small part of it."

"I know, son. I have dreamed those dreams for you. Some day—"

"I am going now." The boy's voice hardened. "I am going next week."

"But how can you?"

"I mean I am going to school. Times and jobs are changing. What I want I must go to school to get. The small insurance father carried will just about take care of expenses. It will take only a day to get the spuds up. What chicken feed there is in the stack. See here, Mother, don't think I am hard-hearted but I have got to live my own life. And, and, well," he blurted the rest out rapidly, "you are a widow now and counties pay them pensions."

"Dale."

"I can't help it. I have been talking to Mr. Saunders. He says there is talk of the government buying up this land that hasn't sufficient water and turning it back to sage. If that doesn't go through he can get you a trade for an acre or two near town where you can have your chickens. Then with what the boys—"

"What about you?"

"I am asking Nancy for a little to start me off, if she has any left. If she marries Reid she won't need any of it."

For a long moment the mother sat perfectly still, only her fingers moving, picking restlessly at her apron.

"Then what?"

"If you are taken care of I can make my own way. Will you let me try it?"

"I may be able to spare you some."

"Not on your life. All I want of you is permission."

He rose and stood looking down at her. She searched the face of this her strong purposeful son. Memories of another built so like him gave her strength. Rising she put her hands on his shoulders.

"I am so glad we will pray God to help. Somehow, without realizing we were doing it, I think we have given you the best heritage after all. I am sure we have."

"What is this I hear?" Nancy stood in the doorway.

"I am going to school if you will help me."

"I was going to suggest it. I will have to get a few new things. I'll see what I have."

Dale went over their combined accounts. "Huh. Not much, but any will help." He drew a deep breath and faced them. "It is almost too good to be true."

"When I am married—"

"Oh, no, you don't," he interrupted curtly. "I'm not taking any money from Reid Wood. Not that I blame you, in a way. I am just telling you."

So it happened a week later Nancy drove their battered old car south of town mile after mile. When the gauge showed the gas was getting low she stopped. Opening the door, Dale got out. They were in the desert. All about them were acres and miles of sagebrush. Through it the road ran off into the distance. Just ahead was a crossroad.

Dale came to her side of the car. She looked closely at him. Was it, could it be fear she saw in his eyes? It could be, but the set of his shoulders denied it.

"Got your trunk?" she asked lightly to cover an awkward pause. He slapped first one pocket and then another.

"Yep. Right here. The rest will follow by mail."

"All right, big boy. Good luck."

He leaned and caught her in a desperate hug. For a moment they clung to each other. Then squaring his shoulders the boy walked away, passing the crossroad, and without a backward glance went down the beckoning road to his future. Nancy watched until his form blended with the sage.

"Please, Heavenly Father, help him to get there."

She must go back. She got out to turn the crank. As she slipped into her seat again she noticed her old black pocketbook in the seat beside her. While the car barked and spluttered she opened it and took a long brown envelope. Inside it were bills. She had intended slipping some of them into Dale's pocket. It was just as well that she hadn't. Vaguely she sensed that to make his own way, to fight his own battle, was after all what he was working for; and without it there would be no satisfaction for this strong-minded boy.

"Not that I blame you, in a way." He was standing by his colors but he thought she was not. But he was mistaken. They were all mistaken. She knew her own mind. She had written Reid last night and told him she was ready to be married now. Not that I blame you, in a way. Why should he talk in riddles? Hastily she grasped the wheel and turned the car about. She would drive fast, fast, fast. She would drive back to her new and better life.

(To be Concluded)

The Story of Our Hymns

(Continued from page 598)

day Saints is a spiritual baptism. It becomes a mass-testimony of many of the truths of the restored Gospel of Jesus Christ. It runs the gamut of religious experience. It testifies that Christ rose from the dead, and visualizes the reality of the resurrection. It declares that He is our ever-living head, ready to plead for us and feed our hungry souls in times of need, to guide and strengthen us when faint, to silence our fears and calm our troubled hearts. With increasing intensity it acclaim Christ as our kind, wise, heavenly friend, our Prophet, Priest, and King, whose love is all-embracing and never-ending, and through whose redeeming power we shall conquer death and be safely guided to our heavenly home. The last stanza is a glorification of the name of our Savior and ends in high ecstasy with the complete assurance, "I know that my Redeemer lives."

LEWIS D. EDWARDS, THE COMPOSER

PROFESSOR LEWIS D. EDWARDS, the composer of the present popular setting of "I Know That My Redeemer Lives," was the son of David T. and Esther Edwards and was born in Aberdare, South Wales, in 1858. Coming to America, he spent



LEWIS D. EDWARDS

some of his young years in Pennsylvania, singing in Church choirs. Traveling west he was converted to the Mormon faith, baptized at Ogden, Utah, March 31, 1878, and moved to Willard, Utah, the next day. There he met Evan Stephens, under whose tuition he soon learned to play the organ. There, also, began a life-long friendship between these two men. He progressed rapidly in the study of harmony and composition. In 1879, while teacher of the Willard Primary class, he composed many songs for Latter-day

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The Story of Our Hymns

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Saint children and became bandmaster. In 1880, he succeeded Professor Stephens as leader of the Willard choir and directed the singing in the Sunday School; he also conducted singing classes at Harrisville, Brigham City, Farmington, and Centerville. He taught an unfinished term of Professor Stephens' at Ogden, and was teacher of music in the Ogden City Schools. He wrote and produced an opera called *The Two Orphans*.

In 1891, Professor Edwards moved to Preston, Idaho, and taught in the Oneida Stake Academy until August, 1900. In 1892, he conducted the "Sage Brush Glee Club" and "Choral Union" of Logan. In 1898, the Preston Choir under his leadership sang at the Eisteddfod at Salt Lake City and won two prizes.

He composed many Sunday School songs and his anthem, "Our Father in Heaven," was sung daily at the dedication of the Salt Lake Temple. He won a prize for his anthem, "Who Can Stand Against the Works of the Lord?" Other medals were awarded at Cleveland, Ohio, Lafayette, Indiana, at Williamsport, and at the Salt Lake Eisteddfod in 1898. For a short time he was director of music in the Salt Lake City schools. He died at La Grande, Oregon, March 4, 1921.

THE TUNE

THE first tune to this song that we have any record of was written by George Careless and went through all the editions of the *Latter-day Saints Psalms* under the name of "Redeemer." In December, 1886, a tune by Edwin F. Parry was published in the *Juvenile Instructor*, but with all the marvelous composing ability of George Careless and the melodic genius of Edwin F. Parry, they did not fully catch the spirit of this song as did the Welshman, Lewis D. Edwards, who wrote the present popular tune. The date of the writing is unknown, but it was published in *Deseret Sunday School Hymns* in 1909 and is now in *Latter-day Saint Hymns*.

If Samuel Medley had been here to direct he could not have suggested a tune more appropriate than this one, for Edwards caught Medley's style by giving accent to the key words which the hymnist loved to repeat in his refrains. As far as the Latter-day Saints are concerned, Edwards has linked his name with Medley's for all time.

THE MAKING OF BUCKSKIN CLOTHING

(Concluded from page 601)

sion with ice and water. Mr. Red Man paid them no attention, for nature was aiding him in the making of buckskin. When the first January thaw came along and the water on the skins melted a bit, he removed two or three hides and turned them over to his wife with orders to go to work. Doing the hard work of the tribe had always been her task and she gladly accepted the job of turning the deerskin into the finest of leather.

The long soaking in water, the freezing, and thawing had loosened the hair of the skin and softened the flesh which sometimes adheres to the hide. The skin was hung over a post about six feet long which leaned up against the log hut and the squaw went to work removing the hair. This was done by scraping with a stick, three inches wide and fifteen inches long. The skin was scraped in this manner on both sides until all the hair, flesh, and dirt were removed. The skin was then washed in soapy water and hung out on the sunny side of the cabin. Here it was left for at least ten days and became hard and dry. At this point the services of the older squaws of the tribe were brought into play. They sought the sunny side of the cabin and with the most ancient of tools, a sharp flat piece of stone, scraped the hide until it became soft.

It takes brains to make good buckskin, that is, beef brains. A pound of brains, a pound of lard, a bar of white laundry soap, and a quart of water are boiled together. A sickening white mass the consistency of thick cream is the result. The deerskin is now spread out on a table and the brain mixture is rubbed into the hide with the hands. The hide eventually becomes a soft, wet, pliable mass and is again hung out in the sun to dry. This procedure is repeated at least three times, the hide drying for ten days each time and then undergoing the rubbing with the sharp stone. After a third

rubbing or more if necessary, the hide is now a pale ivory color or dead white.

The next process in the making of buckskin is used on only part of the skins and consists of smoking or tanning to a rich brown; this of course adds the rich familiar odor of smoke to buckskin. Not all of the skins are tanned, for some customers wish white gloves or articles which are made from the white buckskin.

In the tanning process, the hide is hung from a clothesline over a small fire kindled with cedar wood or sage. Sometimes the fire is built in a pan or kettle and a few sticks added at a time, the acrid smoke slowly turning the skin to a rich tan color. When the skin has reached the proper color it is now ready for making into gloves, dresses, suits, shirts, and other articles.

The turning of buckskin into clothes requires real dressmaking skill. The most expert women of the tribe are given this work. In the making of gloves, cardboard patterns are used and the gloves sewed up with linen thread by hand. Designs are then laid out and the beadwork added.

It is the beadwork that determines the price of Indian-made clothing. The more intricate designs, calling for hours of careful stitching of just the right colored beads, jumps the price accordingly. It is not uncommon for a woman to spend a year in making one fancy buckskin dress. Sometimes several pounds of beads are used in carrying out flower designs in natural color. Elaborate dresses of this type bring the makers from one hundred dollars upward.

On the whole, the Washakie Indians engaged in the making of buckskin exercise great care in their work and most of the articles turned out by them are of the finest workmanship. Today they take a great deal of pride in preserving this ancient American art, that of making buckskin, a business which their forefathers have carried on for uncounted generations.

THE PROTESTORS OF CHRISTENDOM

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lowed by a vacancy of two years before the election of John XXII who added nothing to papal respect and prestige. The Inquisition was still active in searching out Albigenses, Waldenses, and others accused

of magic. "There may have been an element of personal vengeance in the fate of Hugh Gerald, the bishop of [pope] John's (1316-1334) native city, who, convicted of compassing the pope's death by magical arts, was flayed alive, torn asunder by horses,

THE PROTESTORS OF CHRISTENDOM

and his remains burnt at the place of execution."¹⁰

[IN 1314, a double election to the imperial crown took place, one faction electing Frederick of Austria and another, Louis of Bavaria. Though in the contest which followed, Louis was successful over Frederick, John XXII later pronounced a ban against Louis and laid Germany under an interdict (1324). Louis crossed the Alps and was crowned in Milan. He then marched on Rome and was consecrated as emperor by excommunicated bishops.

At a vast assembly presided over by the emperor in the Place of Saint Peter's, the claim to the election of the pope by the Roman people was revived; John XXII was declared to be deprived of the papacy and Peter Rainalucci was invested with the title of pope as Nicolas V. Louis, however, was compelled to withdraw from Italy and, with insufficient force to support him, Nicolas was soon regarded as an anti-pope.

Towards the close of his life, John XXII came into conflict with his own party. "The earliest Fathers had taught that the souls of those who have died in grace do not see the essence of God and are not perfectly blessed until after the resurrection in the body."¹¹ This opinion, though it had been condemned by the University of Paris in 1240, was publicly preached by Pope John XXII in 1331. His successor Pope Benedict XII published a suspected recantation of this "heresy" "as having been signed by John XXII the day before his death."

These, similar events, and the general corruption caused great discontent and greatly lessened the prestige of the popes. That "The need of ecclesiastical reform . . . was so sorely felt, and yet so little heeded by those in power, incited certain private individuals to undertake reforms on their own account. . . ."¹²

Just what effect these and similar events produced on the most famous protestor of the time, John Wyclif, it is impossible to say. Though he was born about 1320, almost nothing is known about him before 1366. King John had rendered England liable to pay tribute to the pope.

In 1365, Pope Urban V demanded payment of the tribute which had remained unpaid for thirty-five years. The next year parliament declared that neither King John nor any other had the right "without its agreement to subject England to any foreign power." Wyclif, who had studied philosophy, theology, and both civil and canon law at Oxford, was invited to give his opinion in parliament and attempted to prove that the action of King John was null and void from the point of view both of civil and canon law.

In the same year (1366), Wyclif declared in *De Domino Divino* that the pope should have no authority over governments and states. He assailed the practice of confession and the doctrine of transubstantiation, and attacked the clergy for self-seeking and subserviency to the pope. His most distinctive contribution is contained in his *De Benedicta Incarnationes*, in which he emphasizes the humanity of Christ and declares that He is our friend and brother.

In *De Veritate Sacrae Scripturae*, he defends the Bible. In the main, it is to be understood literally. Priests should teach it in the language of the common people and everybody should study it. Were there a hundred popes and were every mendicant monk a cardinal, they would be entitled to confidence only in so far as they agreed with the Bible. In his *Sermones* (III), he tells of the deep impression made upon him by the study of the Bible and how he saw the great contrast between what the church was then and what it had been in New Testament times, and the necessity of reforming it.

In rejecting interpretations of the scriptures or developments in conflict with the Bible, Wyclif was entirely logical. Here and there a claim, at least at a later date, was made to "private" revelation, but no claim was made that the pope—or any other bishop—was directed by revelation given directly to him for the guidance of the church—no claim was made to "public" revelation. Writing of Saint Catherine, Mourret says, "the saint took advantage of her sojourn at the court of Gregory XI (in Avignon) to encourage the pope to accomplish three tasks that she had been charged by God to have him realize; the reestablishment of peace among the nations, the reform of the clergy, and the

return of the papacy to Rome."¹³ And writing of Peter of Aragon, the same author says, he "passed also for being favored by heavenly visions, ecstasies, and prophecies. He took advantage of his connections with princes to remind the great of their duty to rally to the support of the Roman pope." At first glance much is claimed here, but in the last analysis little or nothing is claimed and that little is inconsistent. The "revelation" given to Catherine, of Sienna was a "private revelation" of great importance, if genuine, to the church as a whole, in fact with the importance of a "public revelation;" and any "revelation" given to Peter of Aragon had similar importance as bearing on and determining the leadership of the church, and yet the pope and all other bishops, receiving no revelation, could not even know whether Catherine of Sienna or Peter of Aragon, or anyone else, had or had not received a revelation. In the absence of any other revelation, Wyclif was quite right in desiring to hold fast to that which had been revealed in the scriptures.

In his *Summa Theologiae* and in *De Civili Dominio*, Wyclif protested against the squandering of charities by unfit priests, the misuse of property, and the evils of the papal court at Avignon; he declared that the collection of "annates" and the selling of indulgences was simony, and assailed the temporal power of the pope—in temporal things the king is above the pope.

[IN January, 1377, Gregory XI sent copies of a bull against Wyclif to the Archbishop of Canterbury, to the Bishop of London, to Edward III, to the chancellor, and to the University of Oxford. The bull denounced eighteen theses in Wyclif's writings.

Partly perhaps because he preached that the church should be poor, Wyclif was supported for a time by the mendicant orders and by many of the nobility, including the king's brother, John of Gaunt. He was opposed by the monks of orders who held possessions. In February, 1377, he was summoned before Bishop Courtenay of London. The support of the lords and of John of Gaunt, Duke of Lancaster, was such that after some wrangling, the assembly broke up and Wyclif left with John of Gaunt.

After Wyclif had defended his theses in a tract, he was summoned by papal authority to make answer before the

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¹⁰Mourret, *La Renaissance et la Réforme*, p. 108.

¹¹The Catholic Encyclopedia, vol. XIII, p. 5: "The gift of divine assistance . . . merely preserves the supreme pontiff from error in defining faith; it does not enable him to add jot or tittle to it. All subsequent [to the time of the death of the last apostle] revelations conferred by God are known as private revelations for the reason that they are not directed to the whole church, but are for the good of the individual members alone. Of these private revelations, Benedict XIV says: 'It is not obligatory or even possible to give them the assent of Catholic faith, but only human faith, in conformity with the dictates of prudence, which present them to us as probable and worthy of pious belief.'"

¹²Smith, *Student's Ecclesiastical History*, vol. II, p. 110.

¹³Smith, *Student's Ecclesiastical History*, vol. II, p. 118.

¹⁴Funk-Cappadelta, *A Manual of Church History*, Vol. II, p. 31.

THE PROTESTORS OF CHRISTENDOM

(Continued from page 629)

Bishop of Lambeth and was "forbidden to speak further on the subject in controversy" and confined for a time at Oxford. On the death of Edward III, Richard II, the son of the Black Prince and under the influence of John of Gaunt, Wyclif's friend, became king. Most of Wyclif's earlier writings had been in Latin; he now wrote more and more in English.

As the conflict became sharper, Wyclif relied more and more on the Bible and he procured its translation from the Latin Vulgate and may have translated part of it, though there is no evidence that he did any of the actual work himself. "The complaint made against him was that he made the Bible available even for laymen. . . . For men who had been taught to believe that current custom in the church differed from God's law, the vernacular scriptures proved a weapon of unmeasured possibilities."¹²⁴ "The importance of the bold move of putting the actual text of scripture into the hands of the people may be appreciated when it is said that the church had for centuries regarded the Bible as a closed book, forbidden to be read by the common people. Innocent III in 1200 had ordered a French Bible, current in Metz, to be burned."¹²⁵

Though Wyclif desired the reform of the church "in head and members," he did not break with the papacy until after the beginning of the Great Schism. Even then he appeared for a time as a supporter of Urban who gave promise of being a "reforming" pope. Nominally, Wyclif remained a member of the church all his life; he held a number of church positions and died in possession of the crown living of Lutterworth in Leicestershire.

On the death of Gregory XI, the cardinals in Rome, sixteen in all, eleven Frenchmen, four Italians, and one Spaniard, met in conclave. Of the remaining seven cardinals of the College, six French cardinals had remained at Avignon and one had been sent by the pope to make peace with the Florentines.

The new pope, the Neapolitan

archbishop of Bari, was elected as Urban VI in a mob atmosphere filled with threats: "The six days which separated the death of the pope from the opening of the conclave were filled with threats [*gros de menaces*]." On March 28, Bertrand Lagier, cardinal of Glanville, had just come out of his titular church where he had said mass, when he saw three hundred Transverins coming to meet him who said to him: 'Father, may God preserve you. We have just learned of the death of the most holy pope Gregory. We come, as your little children, to beg of you, you and your cardinals, to deign to elect a Roman or an Italian pope. We are not designating anyone: it is enough if he is only Italian or Roman. . . . The pressure that was to be exerted had only just begun, and the cardinal thought that he could reason. . . . They answered him very plainly [*tout net*]: 'The truth, well here it is. Since the death of Boniface, France is gorged with French gold. Our turn has come now: we want to be gorged with French gold.' . . . this story [of an eye witness] . . . gives the tone of many interviews held during this interregnum."¹²⁶

The cardinals were fearful for their personal safety. Hefele quotes Cardinal Orsini as making "the sad profession of faith." "Rather elect the devil than die," and as authorizing the promise, on the part of the cardinals, of an Italian pope: "If not I consent to be cut to pieces. Go, gentlemen, Romans," he added, "before vespers you will have someone who will please you."¹²⁷

Toward the end of the conclave, the crowd had broken in and cries of "We want a Roman" had prevailed over the shouts of "We want an Italian". Through a mistake which was not corrected because of fear, the cardinal of Saint Peter's was presented to the crowd as the new pope and rendered papal honors. The announcement of Urban's election was made later. With the exception of one vote, it had been unanimous.

Thompson says: "The late pope had been accompanied [to Rome from Avignon] by his Italian cardinals, but few French ones. These were seized by the Romans and shut up in conclave, which amounted to incarceration, and threatened with violence if they did not elect a Roman to the vacant papal office. Afraid to ignore the menace, yet fearful of French opposition if they did not elect a French pope, the imprisoned cardinals compromised by electing the Archbishop of Bari, an Italian prelate who was the subject of the half-French queen Jeanne of Naples."¹²⁸

AFTER Urban's election, the cardinals sought and received favors from him and at least tacitly recognized him as pope for more than four months.

At first, Wyclif supported the new "reforming" pope. According to Mourret, Urban VI was a man of superior character and "thought that there was no work of more importance to undertake than that of the reform of the Church. Public opinion demanded it 'in head and members.' He resolved to begin with the head and was seen to observe rigidly the fasts and penitences in use in the church and to perform his ecclesiastical duties with exemplary punctuality. It is said that he wore a goat's hair shirt [cilice] continually. And he was heard to declare war on the simony, the immoral conduct, and the worldly manners of the clergy with an unparalleled severity."

"But when he wished suddenly to impose around him, in the college of cardinals, his austere ideas of reform, animosities were awakened."¹²⁹

On the other hand, Urban VI is said to have practised cruelties on his cardinals, and Mourret is authority for the statement that he had wine and lime introduced into the mouths and nostrils of some of them,¹³⁰ but the announced intention of the pope to create enough new cardinals to form an Italian majority marks the beginning of the revolt of the cardinals.¹³¹ On August 9, 1378, the cardinals declared the election of Urban invalid, and on the 20th of September, they announced the election of a new pope, Robert of Geneva, as Clement VII.

Had the election of Urban been valid? The cardinals who elected him said "no," because the election had been forced by the Roman mob. Hefele says, "A tumult broke out at the moment when the cardinals were engaged in electing a new pope (Urban). The choice which they perhaps would have made of their own free will was dictated, in a certain measure, by fear."¹³² It was not the first time in the history of the Church that the result of fear and force had coincided perfectly with the divine order or that the "transmission" of "apostolic authority" had taken a devious path.

The early church had not known cardinals, much less an election of a bishop by cardinals, and still less the selection of two men by the same cardinals to fill the same office of bishop. Both Urban and Clement had been elected by the same cardinals and in the manner in which a preceding pope had decided that future popes should be elected. The faithful, the clergy, and princes now had to choose between them. The choice was made on political grounds and indeed there was little else that could have influenced it. Eng-

¹²⁴Cambridge Medieval History, vol. 1, p. 505.

¹²⁵It is possible that the following reflects the present-day attitude of the Catholic Church towards the Bible: "It is incontestable that nothing can prevent the reading of the entire Bible in the world. It there is not then a great advantage [to be gained] by substituting a faithful and authorized version for the incorrect translations deprived of all ecclesiastical approval?"

¹²⁶Finally a French Bible authorized by the Holy See would take away from protestants all pretext of accusing unjustly the Catholic church of preventing the faithful from reading the word of God." Extract from letter of forty-five bishops and archbishops to his holiness, Pius IX, published in introduction to Glaire et Vigouroux, *La Sainte Bible, Ancien Testament*, vol. 1, Paris, 1919.

¹²⁷The Church does not forbid the reading of the Bible when accompanied by Catholic notes interpreting it, and prefers that they read such a translation rather than the Bible as translated and annotated by non-Catholics. See Introduction to *La Sainte Bible*, published by the *Revista Catolica*, El Paso, 1926.

¹²⁸James Westfall Thompson, *The Middle Ages*, vol. 1, p. 964.

¹²⁹Hefele-Leclercq (Catholic), *Histoire des Conciles*, VI, 2, note, p. 980.

¹³⁰Hefele-Leclercq, *Histoire des Conciles*, VI, 2, notes pp. 990, 993.

¹³¹James Westfall Thompson, *The Middle Ages*, vol. 1, p. 960.

¹³²Mourret, *La Renaissance et la Reforme*, p. 115.

¹³³Mourret, *La Renaissance et la Reforme*, pp. 118, 119.

¹³⁴Mourret, *La Renaissance et la Reforme*, p. 115.

¹³⁵Hefele-Leclercq, *Histoire des Conciles*, VI, 2, note, p. 971.

The Protestors of Christendom

land chose Urban VI because she was at war with France and Clement VII was supposedly under the influence of France. For a like reason Scotland chose Clement.

Deserted by his old cardinals, Urban VI named twenty-nine new ones. He also excommunicated Clement and his followers. Clement, in turn, excommunicated Urban and his followers. Were the excommunications authoritative and valid, one or both, or were they in an apostate church entirely superfluous? In any case, rival popes had excommunicated each other and all Christendom before.

This schism afforded Wyclif protection at the same time that the scandal of it strengthened and intensified his protests. In 1379, his *De Potestate Papae* destroyed most of the claims of the papacy: The pope must be judged by God's law, and he may be among those who deserve the name of anti-Christ. Priests and bishops are essentially the same and the pope's claims based on the primacy of Saint Peter are null. In his *Opus Evangelium*, left unfinished at his death, Wyclif attacked the organization of the church, its elaborate ritual, indulgences, and other things not authorized by the Bible. "The Church of the fourteenth century was feeling after something nearer to the origins of Christianity, something with less legalism and more conscience, something which put religion again into direct and obvious touch with the heart and will, in a new exposition of the love [caritas] which, as Wyclif said, is in one word the whole word of God."²¹

The last two years of Wyclif's life were spent undisturbed at Lutterworth. While hearing mass, he collapsed from a stroke on the last day of the year 1384.

During his lifetime, Wyclif had sent out unordained preachers, two and two, to preach. After 1399, the statute *De haeretico comburendo* made it mandatory to surrender heretical writings and heretics to be burned, and church and state united to suppress Wyclifism. The Council of Constance declared Wyclif a heretic, and his remains were dug up, burned, and thrown into the river Swift.

In England, Wyclifism was largely suppressed by force; it was in another land, in Bohemia, that his work was to bear fruit.

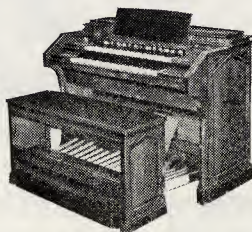
²¹The Cambridge Medieval History, vol. VII, p. 507.

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Toward A Better Food Supply

(Concluded from page 595)

the Food, Drug, and Cosmetic industries than Dr. Wiley's original statute provided.

The new law will insure greater safety from fruits and fruit products containing poisonous ingredients derived from the spraying process. In the past it has been necessary for the government to prove that a certain product contained a quantity of poison sufficient to be harmful to health. Under such wording of the law, grave complications arise from the fact that traces of poison continuously consumed may produce recognizable symptoms only after a period of years. If the particular poison is a new chemical about which little is known, time-consuming laboratory work on test animals may be necessary to determine the degree of its toxicity.

Furthermore, it has been necessary to show that the quantity of poison in the particular food on trial is so high that that food by itself may be harmful to health; the effect of further quantities of that same poison which the consumer may unavoidably get from other foods must be ignored. Such problems will be avoided under the new law which will prohibit the addition of poison to food unless such addition is required in production or cannot be avoided in good manufacturing practice. Where the use of poisons is necessary the new law will provide for legal tolerances limiting the quantity to the point of safety.

THE USE of "distinctive names" for food brands has made possible an enormous amount of deception in package and processed foods under the old law. For example: a grocer may offer for sale a bottle of strawberry jam labelled "Tasty Spread. Net weight 14½ oz., Strawberry Flavor, Guaranteed free from Artificial Color, Flavor, or Preservatives." The jar may be filled to the brim with an inviting jam-like substance sprinkled with sure-enough strawberry seeds. Certainly it looks like the genuine 50-50 fresh fruit and sugar preserves familiar to every housewife. How is the purchaser to know that this tasty-looking concoction contains less than half as much fruit as real jam? In many such cases the buyer has paid fruit prices for sugar and water, with a little pectin and some added acid to pep up the flavor, because the

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Toward A Better Food Supply

manufacturer was not required to tell the truth about the contents upon the label. To the legitimate manufacturer such a practice is fraudulent in character and the product should be labelled "Imitation Jam." However, because the product in question bore a distinctive name "Tasty Spread" it would be exempt from all provisions of the old law.

If the labels of foods honestly tell what they are, then the consumer has the opportunity to choose intelligently for his needs and desires. In one case a mother took her ailing child to a specialist in allergy. The doctor had found the child to be sensitive to eggs and that food containing eggs brought on attacks of asthma. Scrupulous care was taken to avoid all such foods but the child continued to have occasional attacks. Investigation revealed that the mother had fallen for the lure of a noted Swiss beverage, which, it was claimed, would correct the child's underweight condition, calm her nerves, promote energy in the daytime, and induce sleep at night. The label gave no hint of the 3% dried

egg in the mixture, which was responsible for the child's illness.

For many years producers of livestock feeds have been required to label their products as to chemical composition as well as each ingredient used in the feed. The new Food and Drug law will for the first time provide for such regulatory procedure for human food.

Many other advantages which the future consumer will enjoy could be enumerated. Briefly, the new law framed after the fundamental principles originally laid down by Dr. Wiley, extends broader power of enforcement, control, and supervision to Food and Drug officials, permits increased research activities, and grants liberal authority to establish standards of quality covering all classes of foodstuffs. It renders the public a distinct service by its positive characteristics as differentiated from the negative attitude of the former law. It should prove to be conducive to much more intelligent and profitable buying by the consumer.

Food control officials are highly optimistic over the possibilities of the new statute and feel confident the American public is entering a new era in food supply safety and quality.

Rock Trees and Meteorite Holes

(Continued from page 594)

it is as possible. These bits of wood are tempting for the reason that they work up into fine sets for rings and bracelets and tie pins. One can buy polished ones, however, at the curio store at reasonable prices, and should cooperate. One of the forests was much denuded before it was taken over by the government and all of them would soon become more barren than they are if all who visited the place carried off specimens. As you leave, the forester asks if you have any petrified wood in your car. He asks so respectfully and in such good faith that most people just couldn't carry off a sliver.

AND now we have visited among the rock trees, let us go to the Meteorite hole. Those in charge dignify it by calling it a crater and, indeed, it deserves that dignity. If Arizona had enough rainfall to moisten the proboscis of a mosquito, that crater a mile in diameter, three miles in circumference, would undoubtedly be a beautiful lake. As it is, it is just a hole with a shade-scale or sagebrush in its bottom.

(Concluded on page 634)

Are You Homing, Too?



"O H give me a home where the buffalo roam . . ."
trills a sun-bronzed cowboy as his day is
done on the western range.

And in some faraway fishing skiff on the moon-
polished Pacific an islander may be strumming to-
night, "Carry me back to my little grass shack in
Keelakekua. . ."

Away down south in Dixie a weary darkie wanders
down the plantation path, his hands calloused from
the cotton bush. He is humming, "My old Kentucky
home. . ."



Around countless heartitudes the world over there
are those who are thinking, if not chanting cheerily,
"Be it ever so humble, there is no place like
home!"

TONIGHT, when your daily task is done, will you be "homing" for your own dwelling, too? If not, it is now easy for you to build a new home at low cost and with no worry or trouble. This can be done through our new one-stop home-building service, which includes furnishing, finance, plans and reliable contractors. . . . Through our plan you may build an attractive five-room house for as low as \$30.00 per month! You may remodel your present home for as low as \$5.00 per month.

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ROCK TREES AND METEORITE HOLES

(Concluded from page 633)

The Meteorite Crater lies between Holbrook and Flagstaff, Arizona, about five miles off the main highway which leads from St. Johns to Salt Lake City across the Lee's Ferry Bridge.

Geologists estimate that a meteorite weighing thousands of tons struck the earth at that spot. They say that the impact was so terrific that it must have killed all life within miles of the spot. But then, perhaps there wasn't any life—human life, at any rate.

A company was formed to dig out the heavenly body, knowing that it was probably rich in nickel and iron. They drilled in the bottom of the crater, but did not find it. A more careful study of the crater indicated that the meteor probably struck at an angle. They went out on the rim and sent down their drills, finding the body approximately 1,300 feet under the surface of the ground.

If you have difficulty visualizing the magnitude of this great hole, remember that twelve ordinary city blocks could be placed in it and that the highest buildings on the blocks would appear almost as toy houses in the bottom of the crater.

There isn't much to see at the crater—it costs a quarter to see it—but there is much to speculate upon. It is certainly one of the natural wonders of the world. It is a good place to go if one wishes to understand the comparative strength of God as exhibited in nature and man. These things—the petrified trees and the crater—are not beautiful, but they are wonderful. One visits them not to be thrilled by beauty but by the immensity of the forces of nature.

Should you wish to visit these places from Utah drive to Jacob's Lake, via Kanab; turn off at the Jacob's Lake Service station to Lee's Ferry, follow a road through an entrancing country of color and form to Flagstaff or to the junction near Flagstaff, then turn east on the main highway until you come to a sign which directs you to the crater. The forest is on beyond Holbrook and may be reached in a few hours from the crater. Fine roads are to be had all the way. From California, one would go via Zion Canyon to Kanab and then on. It is a trip worth taking. On the way back one could visit the South Rim of the Grand Canyon.

A MATTER OF PRINCIPLE

(Continued from page 593)

Shane knocked on the door. A woman past middle life with graying hair answered.

"Is this Mrs. Kelley?"

She nodded.

"I'm Mrs. Kelley."

"Do you have a son—" Shane hesitated smiling—"Irish' Kelley?"

Her face became radiant.

"That must be Patrick," she exclaimed. "That laddie is always up to some joke. What's he done now?"

"How is he fixed for money? Does he have much?"

Tears filled the blue eyes that were much like the lad's.

"Oh, my, no. Money's scarce around this house, but we manage to get along. Pat brings me all he can earn and spends nothing on himself, except a little for water colors. Pat's goin' to be a painter you know."

Shane could not control his curiosity. He glanced past the proud mother into her tiny home. She observed his look.

"What a hostess I am," she exclaimed. "Come in, won't you, sir?"

"I believe I will," Banker Shane said. "I'd like a drink of water."

She stepped aside and he moved into the house. One glance showed it to be spotlessly clean though poorly furnished.

"Sit down and I'll bring you a drink that is a drink," she boasted. "Water's one thing we have that's equal to that of presidents and kings. Pat says some day he'll have an art studio right here and people will come from far and near to see his paintings and then he'll be able to give 'em some wonderful water, anyway."

She disappeared and Gilbert Shane was left alone in the cozy little room. Somehow the word "principle" formed itself over everything he could see. His heart ached a little, for he had once been a country boy like Irish Kelley and those days were sweet in his mind.

Mrs. Kelley handed him a glass of sparkling water.

A MATTER OF PRINCIPLE

At the moment he took the glass, there was a merry bird-call from the yard.

"There he is, now," Mrs. Kelley said. "Come in, Pat; we have company."

Patrick Kelley came in through the door, his eyes wide with astonishment.

"Pat, here's a gentleman who has called upon us. He's come to see you."

"Me?" Pat was incredulous.

Gilbert Shane, rich, at ease with the world, looked down at the boy and found himself envying the clear eye, the straight shoulders, the frank face.

"You, 'Principle' Kelley," Gilbert Shane answered. "I ran out to be sure I was making no mistake. I wanted to be sure you were real, and, frankly, I wanted to know more of your circumstances. Are you happy, Mrs. Kelley?"

A little startled, the lady hesitated.

"Happy—of course we're happy. We're getting along fine, Patrick and I."

"Are you happy, 'Principle'?" the banker asked, turning to the boy.

"You bet," he answered. "There's lots of things we want, but we kin

wait. Mother and I are the best waiters you ever saw because she says we are the best dreamers in the world. We're on our own, but we're goin' strong."

Gilbert Shane took the boy's hand. "Some day there will be a studio here and the world will come to see you and your pictures," he said solemnly. "Thanks for what you've done for me. And thank you, Mrs. Kelley. Your hollyhocks are lovely, I'd like to buy all you'll sell."

"Oh, you may have all you want. They grow profusely—all but that little clump by the stream. Patrick's father started them there and Pat and I keep them blooming there as long each year as we can—It's a kind of memory grove all our own. Pat's father always used to say, 'Stick by your principles and you'll just have to be happy—only those who lose their principles lose their happiness.'"

Shane found his voice husky when he spoke.

"But I'd like those especially," said he, determined to test them further, "I'll give you five dollars for them."

Mrs. Kelley involuntarily laid her hand at her throat as if she had lost

her breath. She looked at Pat's shaggy shirt and much-patched overalls and Shane could read her mind as if her thoughts were laid out in print before him.

"What do you say, Pat?" she asked, her voice low and full of tears. "Five dollars would buy so much that we need."

"They're not for sale," Pat answered sharply—"Not for any price. You can have all the others for nothing, didn't she tell you?" he said belligerently. "You can't buy those by the ditch—they're not for sale. We decided that, mother and I, and I guess we kin stick by our principles."

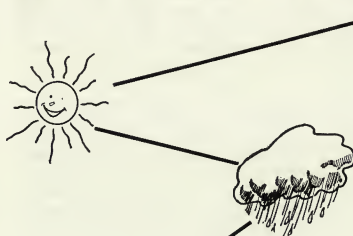
Mrs. Kelley threw her arms around her son.

"You darling," she cried. "Of course they're not for sale. And now, Mr. Shane, if you like we'll load your car with the others, but you can't have these." She smiled through her tears—"It's a matter of principle, you see. We couldn't be happy without those flowers right there, so what good would the money be?"

Gilbert Shane walked toward his car.

(Concluded on page 636)

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Mutual Messages

(Concluded from page 626)

We are staunch Catholics but I am glad of a place like that where my boy can go. I would like to make a motion that a committee be appointed today because we are letting the Mormons do the very thing we should be doing for this community."

The president of the school board from whom we rent the building arose and said: "Mrs. Cox, who is a member of that Church, will be more than pleased with what I have to say. When the Bishop asked to rent the school, we were reluctant to rent it to any group as more or less damage is to be expected where large numbers gather, but I can truthfully say that not one bit of damage has ever been done and our janitors do not even have to clean up the class rooms or the auditorium, after they leave. They have checked on parked cars and not one case of petting, smoking, or drinking has ever been found. All their dances are well conducted with nothing boisterous or loud and they are truly an example of what we would like our own children to be and they are doing for this community, the very thing the P. T. A. should be doing."

The committee was appointed and I was asked to serve on it, so I could help form a plan from our Mutual programs for them to follow.

We have twenty-three boys and girls coming to Mutual who do not belong to our Church and they are active in class as well as taking part on our programs and in drama.

I am indeed happy and proud of the opportunity of helping in such a wonderful organization.

SUPPORT the advertisers who support your magazine.

And when purchasing these goods or services, mention that you saw them advertised in *The Improvement Era*.

A MATTER OF PRINCIPLE

(Concluded from page 635)

"I couldn't take the flowers for nothing," said he. "I've—I've also developed some principles. You don't know just how happy you really are."

The next morning Joe McQuarry entered Shane's office, a belligerent frown upon his face.

"Now, Gil, I've come to see if

you've regained your senses. Will you or won't you?"

"I'm crazier than ever this morning," Gilbert Shane answered. "I won't."

"And why, may I ask?"

"Well, it's just a matter of principle—that's all—just a matter of principle."

J. GOLDEN KIMBALL

(Continued from page 590)

TEMPORARILY the family moved to Provo, Utah. The mother kept boards. The boys during week ends hauled coal from Coalville. Thus two years were spent by Golden at Brigham Young Academy. Upon leaving the Academy he devoted the next two years in the Southern States Mission. Later, he served three years as the president of that mission.

Returning home, he married Jennie Knowlton in 1887. For a short time the couple lived at Meadowville and then moved to Logan, Utah. Three of their six children were born there.

Golden and his brother, Elias, went into the implement business at Logan, Utah, and at Montpelier, Idaho. After four years of hard work in this enterprise, they "came out with experience plus experience." The venture was a total failure. "And thus," writes J. Golden, "we were prevented from chasing the golden calf. Moral: Don't set your heart upon riches, don't speculate, and don't go in debt."

On April 6, 1892, while serving as president of the Southern States Mission, J. Golden Kimball was chosen a member of the First Council of the Seventy. In 1896, following his return from the mission field, he was selected one of the aids of the Young Men's Mutual Improvement Association. His devoted service, these many years, to these two organizations and to the Church is generally known. For over forty years, he attended the executive meetings of these organizations and traveled throughout Zion, speaking words of encouragement and inspiration.

There is no space to sketch in detail the kind of man J. Golden Kimball had grown to be, nor is there any need for this. Everyone knows what he was, and has the same high regard for his character, the same esteem for his friendship, the same tender feeling for him and his fam-

ily, that we so often hear expressed.

It is to another phase of his life that I would invite your attention. We often speak of him as friend. Have you ever thought of him as teacher? He probably taught few classes; certainly he never wrote a book, and yet in his way he was one of the outstanding teachers of our time. It was through those inimitable sermons of his and his earnest manner of living that he taught. He had a way all his own, a way which commanded instant attention, won men to him, and made them remember his very words. His knowledge of the Gospel, his trenchant wit, his love of truth, his penetrating insight, his sane philosophy, his great sincerity and faith: all of these contributed to his equipment as a teacher of men.

At the outset I confess admiration for J. Golden Kimball as a teacher. For many years I have loved him. Moreover, to me he was intensely interesting. Like so many others, I have been a ready listener as he spoke. And this, an educator would likely say, creates a favorable atmosphere for learning.

But it was not alone from his words that he taught me. From his way of living, from his very life and conduct, I have learned valuable truths.

From his reaction to the temptations laid in his path as a mere boy, and from his straightforward utterances and acts all during his lifetime, have come indelible lessons in honesty.

From his eager acceptance upon the death of his father of the responsibility to support the family, when his mother urged him to stay in school, others have been made more willing to shoulder responsibilities.

From his outstanding fairness as a contractor, digging basements, hauling rock; and then from the fact that he shared the profits with his brothers working with him—

J. Golden Kimball

while he himself as contractor met the losses whenever they occurred—these are lessons in fair and generous dealing.

His pioneering in the cold bleak country of the Bear Lake, the hardships, the obstacles which he met and overcame, the disposition to meditate inspired by the lonely life, and his response to Dr. Maeser's appeal for education, leave their lessons deeply impressed.

His sane attitude toward speculation, and his experience with it in the ventures into which he was drawn, preach their own kind of much-needed sermon.

His years in the mission field and his subsequent service in the Church, in all more than fifty years, have inspired many to greater service.

His love of truth, his ability to survey the field of truth and error, of fundamentals and frills, and to separate "the wheat from the chaff," have left inspiration to the truth-loving.

His love of the people, his love of friends, his devotion to the general welfare, are lessons in Christian conduct.

LISTENING to the inner story of his life, as told by himself and others, it may be learned how he has fought to protect the honor and the virtue of others, and of how he has sought always to help men maintain and increase their self-respect.

From J. Golden Kimball I have learned more about tolerance than from any other man. In the years I knew him he was uniformly considerate of the other man's views. He was tolerant and charitable. Dogmatism, so often the enemy of religion, was absent in his teaching and in his life. He met others on equal ground. He too had weaknesses; he admitted them freely. He too had suffered, physically and mentally. Disappointment, embarrassment, frequently crossed his path. He was humble, repentant, and he was kind and human. These things helped him to understand and feel for others, particularly the unfortunate. And between him and them there was a bond and common understanding.

Despite his ten thousand friends, Brother Kimball was often a sad and lonely man. Much of his time was spent in meditation, much of it in sad reflection. How could this be, when he himself was the laugh-

(Concluded on page 639)

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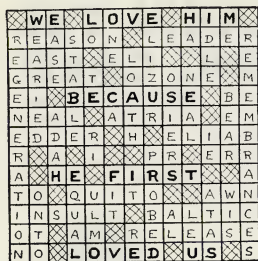
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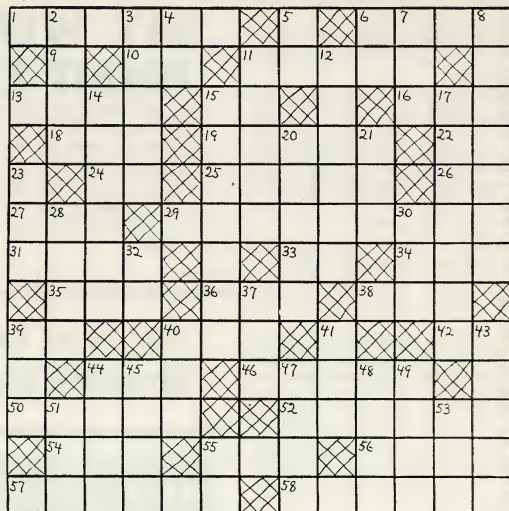


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ACROSS

- 1 "and the rough . . . plain"
6 "for in the month . . . thou camest out of Egypt"
9 "And . . . John saw these things"
10 "I John, who . . . also your brother"
11 Greek letter
13 Grandson of Esau; roam (anag.)
15 Late Latin
16 Turkish commander
18 "which is, . . . which was"
19 Greek letter
22 Right
24 Repeat sign in music
25 Roumanian
26 Half of each
27 "one day is with . . . Lord as a thousand years"
29 "In the . . . God created the heaven and the earth"
31 "now the coat was without . . ."
33 Place of the seal
34 No (Scot.)
35 "... my reward is with me"
36 "... eternal God is thy refuge"
38 "and thy years shall have no . . ."
39 "for the time is . . . hand"
40 Also
42 Exclamation
44 "But . . . Lord shall endure for ever"
46 "I am the . . . , and I am the last; and beside me there is no God"
50 Withdraw; no lie (anag.)
52 "as . . . of robbers wait for a man"
54 "these words are true . . . faithful"
55 "neither can . . . number of his years be searched out"
56 "I the Lord, the first, and with the . . . ; I am he"
57 "... in body, but present in spirit"
58 "from the morning until . . ."
Our Text from Revelation is 9, 10, 11, 18, 19, 27, 29, 35, 36, 38, 44, 46, 54, 55, and 56 combined

DOWN

- 2 Variety of bean
3 Game
4 Printer's measure
5 God in Hebrew names
6 Exclamation
7 Cry of sheep
8 Carriage by boat
11 "brought in from Ophir great plenty of . . . trees"
12 They do not worship the true God
14 Pertaining to certain mountains
15 Members of a congregation of nuns; rootlet (anag.)
17 Missile
20 Masculine name
21 Feminine name
23 Pronoun
28 "when ye see the south wind blow, ye say, There will be . . ."
30 "and brought him to an . . ."
32 Title; state
37 Town of Bavaria
39 "but where . . . the nine?"
40 "Were there not . . . cleansed?"
41 "Do ye not therefore . . . , because ye know not the scriptures"
43 "Be not . . . in thy spirit"
44 Weights
45 "I flee unto thee to . . . me"
47 Article
48 "Ye have . . . yourselves for nought"
49 Tailless, leaping creature
51 Labrador
53 Psalms
55 Size of shot

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J. Golden Kimball

(Concluded from page 637)

maker of the Church, when for decades men on the street have been calling for the latest J. Golden Kimball story, when audiences have listened for his pungent humor? Nevertheless, he was at heart a serious man. His wit was a natural but secondary bent. Agreeable to his calling, spiritual teaching was the great burden of his life's mission.

This burden was heavy upon him, so heavy indeed that his meditation was directed toward the uplift of his people. What message would help them most and how best could he deliver it? Long hours he pondered upon this question. Very often, the answer he left to the inspiration of the occasion. He sensed most keenly the importance of keeping his audience awake and in a receptive mood to his teaching. In this his wit served him well. His humor was almost always spontaneous.

From J. Golden Kimball's life it may be learned that humor has its place in the world, that it may act as the yeast to leaven the whole of life, that it can break down barriers, promote fellowship, preserve sanity, and make for general good feeling. Certainly in his case it played its part in teaching great spiritual truths. And it is not too much to assume that the gray days for thousands have been brightened by his sparkling wit, that their outlook on life has been made better by the rich, wholesome philosophy which invariably accompanied that spontaneous outburst of his humor.

The sum total of these teachings would be considerable, but the greatest has been reserved to the last. This teacher was preeminently a man of faith. With all his being he believed in the immortality of the soul, in the divinity of Christ our Lord, and in the divine mission of Joseph Smith. His abiding faith was at the bottom of his useful life.

Through his faith he learned the Gospel of the Master, and taught it to the people. Through his faith the sick were healed, he prophesied and his prophecies came to pass. Through his faith he became a man of power and influence for the uplift of his fellows. Surely no one ever doubted his sincerity in the things he taught, or in his loyalty to the Church.

Many thousands there are, living and dead, who would gladly tell of substantial benefits received from the life and ministry of J. Golden Kimball, friend and teacher.

You Can't Always Plan the Future by the Past

Just because you haven't had a fire is no reason why you won't. Don't judge the future by the past.

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**PANCAKE and
WAFFLE FLOUR**

Your Page and Ours

LET'S SAY IT CORRECTLY

HEALTHY is an adjective pertaining to that which is in a state of vigor: a healthy person, a healthy tree, a healthy state of affairs. Healthful applies to that which is conducive of health, such as: healthful food, a healthful climate, healthful exercise.

FROM WUPPERTAL, GERMANY

BEING more or less cut off from the happenings at home, we find the *Era* an excellent aid in keeping us informed on current events in the Church. Inasmuch as we missionaries here in the Ruhr District number fourteen at present, and receive only three or four *Eras* for all of us, you can imagine the brotherly competition which goes on each time we meet to see which of us gets first turn to read them. In most cases it's a matter of "first come, first served," and we who are left without have to be patient until our more fortunate fellow-missionaries are finished.

— ♦ — Arcadia, Utah.

I VALUE every number of *The Improvement Era*. Its instructive articles cover a wide range of topics of general information, and the gratifying thing about it all is that it is always wholesome and elevating.

I have been a subscriber for many years, and I prize it. As a reference work on Church history and biography of the Church leaders it is unexcelled.

In fact, I think it is the finest publication the Church has, and I would not be without it. Congratulations on forty successful years.

(Signed) Marian S. Shields,
President of Duchesne Stake Y. W. M. I. A.

FROM SWEDEN

Dear Brethren:

MAY we express our appreciation to you for *The Improvement Era*, with its many worth-while, interesting articles, communications from our leaders, and general attractiveness. It is an excellent medium for the conveying of the message of our Church to all those interested.

Very sincerely yours,

E. LeRoy Olson.

Mission Supt., Y. M. M. I. A., Swedish Mission.

A WORD FROM THE NAVY

Dear Brethren:

San Diego, California

ENCLOSED you will find a renewal of my subscription to your magazine. I enjoy reading it very much. Since I have been away from home and the Church, I find meeting people of the world has caused me to more fully realize the value of the Church. *The Improvement Era*, coming each month, keeps me in touch with the progress of the Gospel and helps me to stay in the straight and narrow, so to speak.

Sincerely,

Floyd H. Hogan,
F. C. 3/c., U. S. N.

— ♦ —
Cambridge, Massachusetts.
New England Mission,
7 Concord Avenue,
September 7, 1938.

Dear Editors:

UNDoubtedly many will send in tributes to Harrison R. Merrill. This verse is a very poor attempt when compared to his writings, but no one has inspired me to write more than he. As a last tribute, I felt that I should say something—even a message as short as this. Keep it in your files or do whatever you care with it. But let history record that I tried to write a tribute to my friend.

OUR FRIEND H. R.

With majesty of heart and mind,
Pushed high above the mists,
Above the plain of ordinary kind,
A mountain of strength, our friend!

Very sincerely yours,

Carl F. Eyring,
Mission President.

AGAINST ALL COMERS!



WITH an umbrella over his arm as precaution against the rain which seemed likely, Elder A., a Mormon missionary, continued religiously his tracting, which brought him in due time before a mansion-like home. His hands filled with tracts, he kicked open the iron gate, but the strong spring brought it back with a resounding force. Immediately a huge watch dog came bounding down the terrace toward him. Elder A. looked desperately for rescue. The big jaws were menacingly near as he pushed open the umbrella and parried and poked at the springing, barking dog, whose master came out shouting: "Young man, what are you doing out here with my dog?" "Sir," the missionary, breathing heavily, continued to protect himself, "I'm—I'm—I'm defending—defending the Church of Jesus Christ of Latter-day Saints!"

—Submitted by L. H. G., Logan, Utah.

PLEASE TRANSPOSE

ON THE Saturday night of a stake conference being held in the Sevier Stake, the High Priests' quorum were sponsoring a dance. They had their handbills out a few days ahead—"High Priests' Ball, Saturday," etc. At the dinner table my little brother suddenly looked up at his father and said: "Daddy, is it tonight the Priests are going to have that High Ball?"

—Submitted by Mrs. Milton Gentry, Beaver, Utah.

WITH WHOM?

DONNA, age 4, and Mary Jean, age 3, had played all day. That evening Mary Jean's father asked Donna how they got along. Donna said: "Pretty good, but Mary Jean quarrels quite a lot."

—Submitted by Ezra A. Murdock, Driggs, Idaho.

PHONETICALLY CORRECT

THE class had been studying the Articles of Faith. Upon returning home one little girl was heard to say: "Mother, why do we say we believe in being chased by an elephant?" (Chaste, benevolent.)

—Submitted by D. S. H., Salt Lake City.

THE CAUSE OF GRIEF

ONE lady, whose matrimonial burdens were well known to the little town, was found to be weeping uncontrollably for an unreasonably long time after learning of the death of President Wilford Woodruff. When friends remonstrated that she had never known Brother Woodruff personally and had seen him only a few times and should not be so demonstrably grief-stricken over his death, she retorted brokenly: "All the good men, they can die; but my old man, he can live."

—Submitted by Ellen Day, Mesa, Arizona.

DON'T SHOOT

AND now that the hunting season has opened, we have a little advice for the hunters:
If it stands on its hind legs and wears glasses and an old hat, it is not a squirrel.

On the other hand, if it doesn't wear a vest, necktie, a moustache or a hat, it is probably a cow.

If it has on a red shirt and carries a gun, it couldn't possibly be a pheasant, a sage hen, or a deer.

Don't shoot! !

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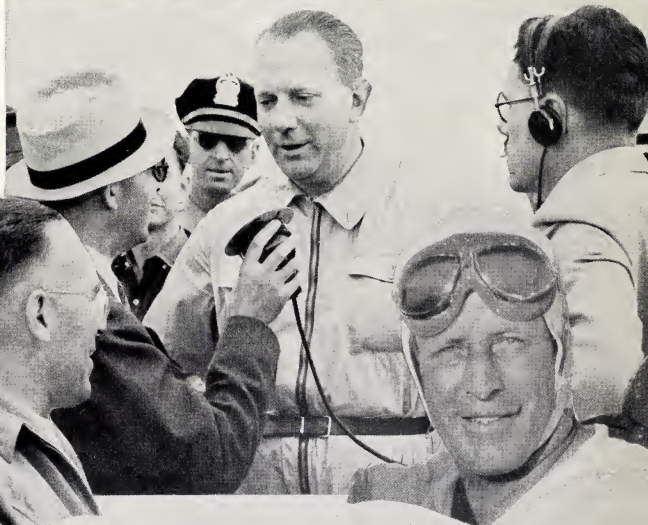
Captain George Eyston's original world-record run of 345 miles per hour was broadcast through KSL to the Columbia network, the Canadian Radio Commission and the British Broadcast Corporation. Network and international coverage was followed through the alert technical and announcing preparation of Salt Lake City's 50,000 watt station.

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KSL

The Voice of the West

Glimpsed at the Bonneville Salt Flats. Above, Captain Eyston's Thunderbolt at top speed. Below, John Cobb's "Railton" nearing the 350 mile per hour mark. Right, above, Captain Eyston talks to the KSL-CBS-BBC audience with Governor Henry H. Blood an interested spectator. Right, below, John Cobb has Gus Backman, secretary of the Bonneville Racing Association, as an audience for his KSL broadcast. Inset, right, Ab Jenkins, due shortly to set new records "on the salt."



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